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OLD AND NEW TESTAMENTS.

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IN THE STUDY OF

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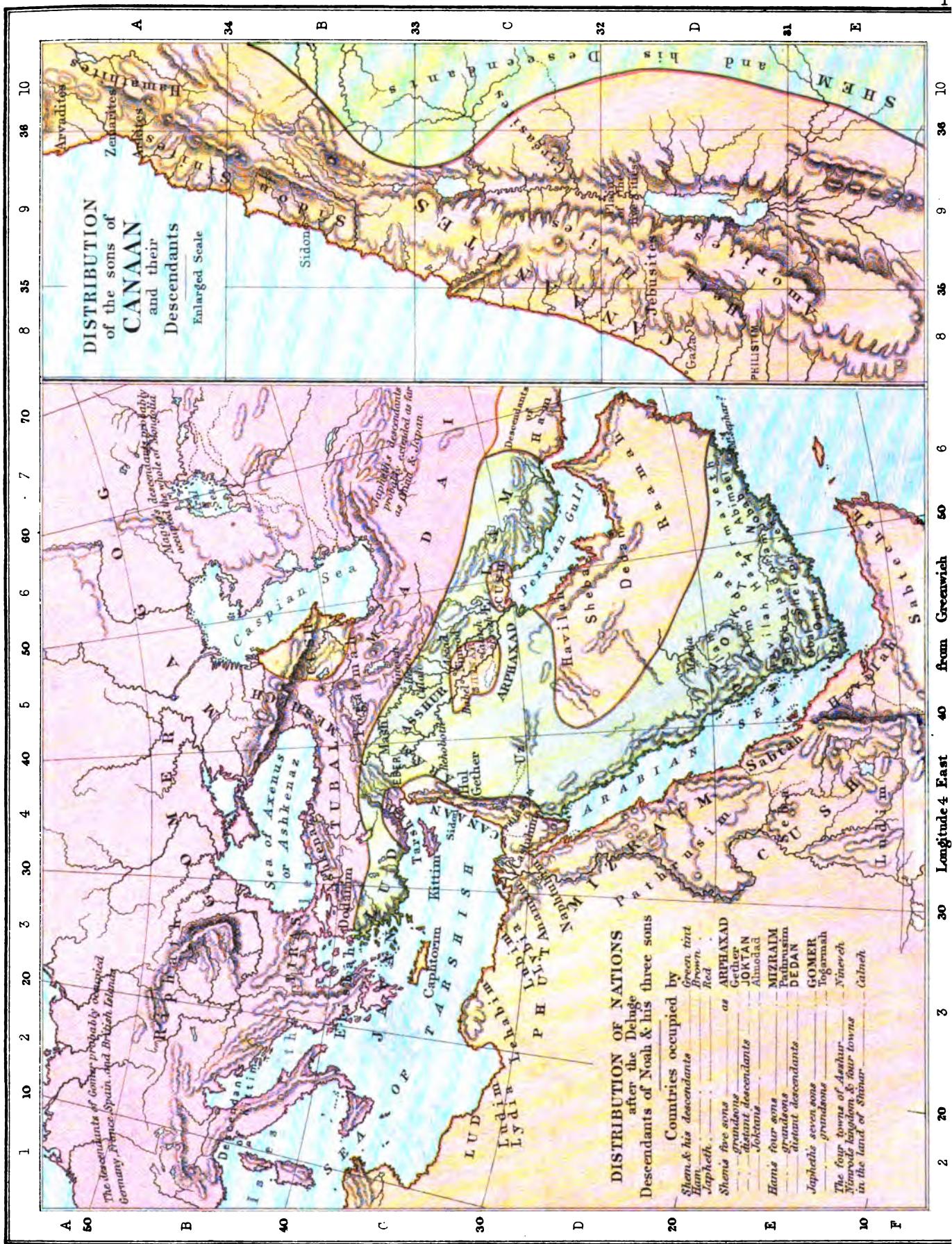
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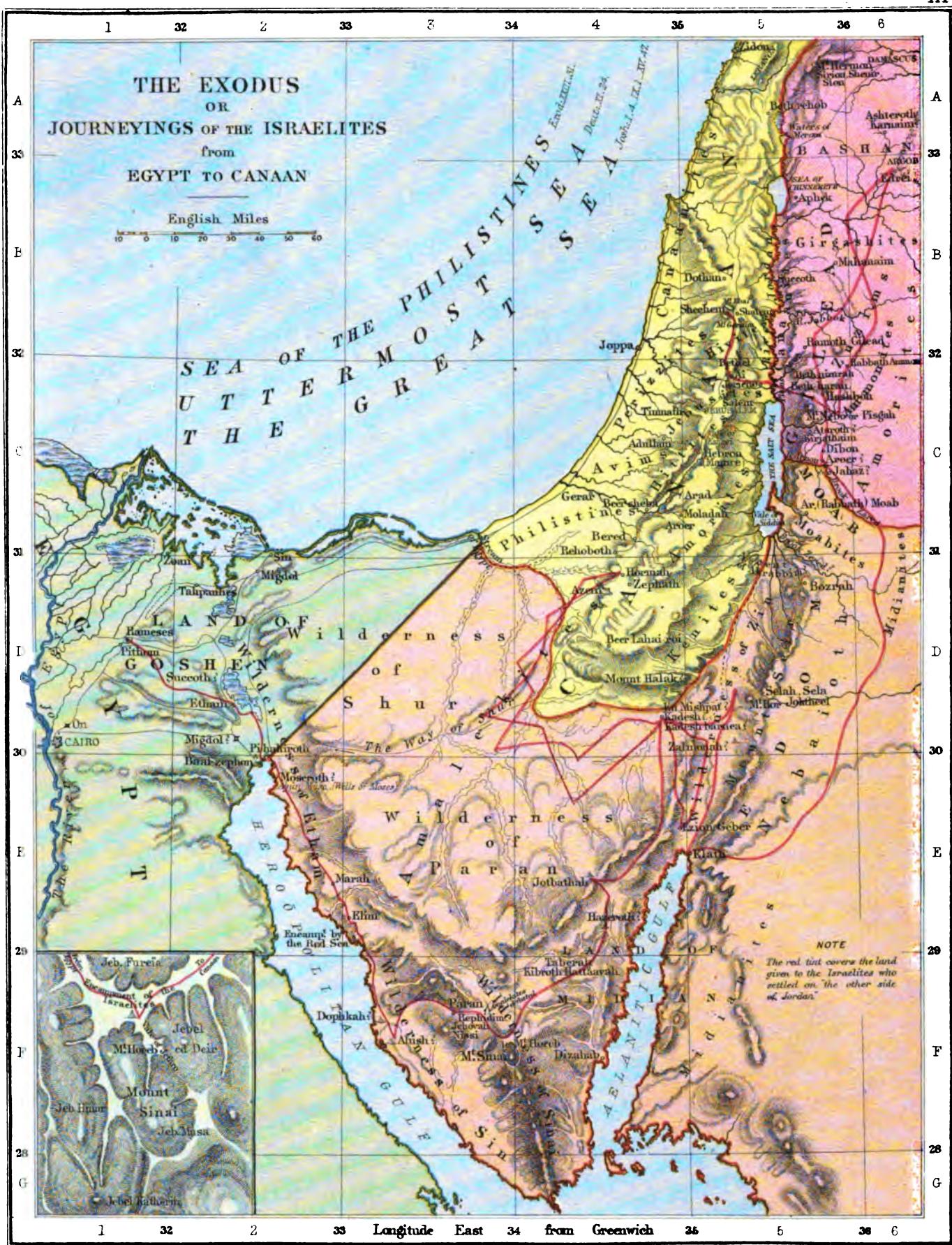


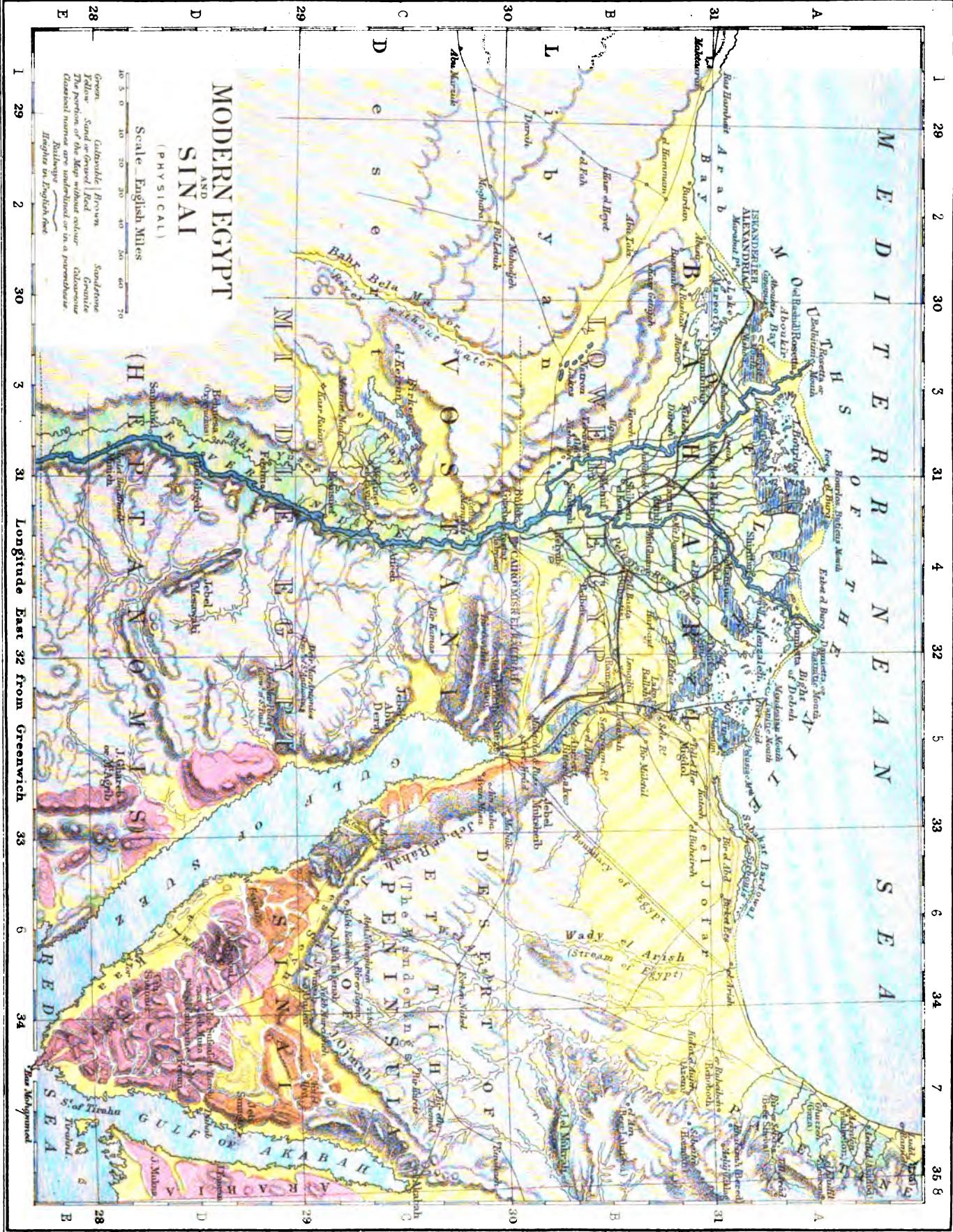
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2

10

20 Longitude 4 East 30 from 5 Gr.





1

35

2

36

3

THE HOLY LAND
as allotted by Joshua
to
THE TWELVE TRIBES
of
ISRAEL

as allotted by Joshua

THE TWELVE TRIBES of ISRAEL

Scale - English Miles

A

A

33

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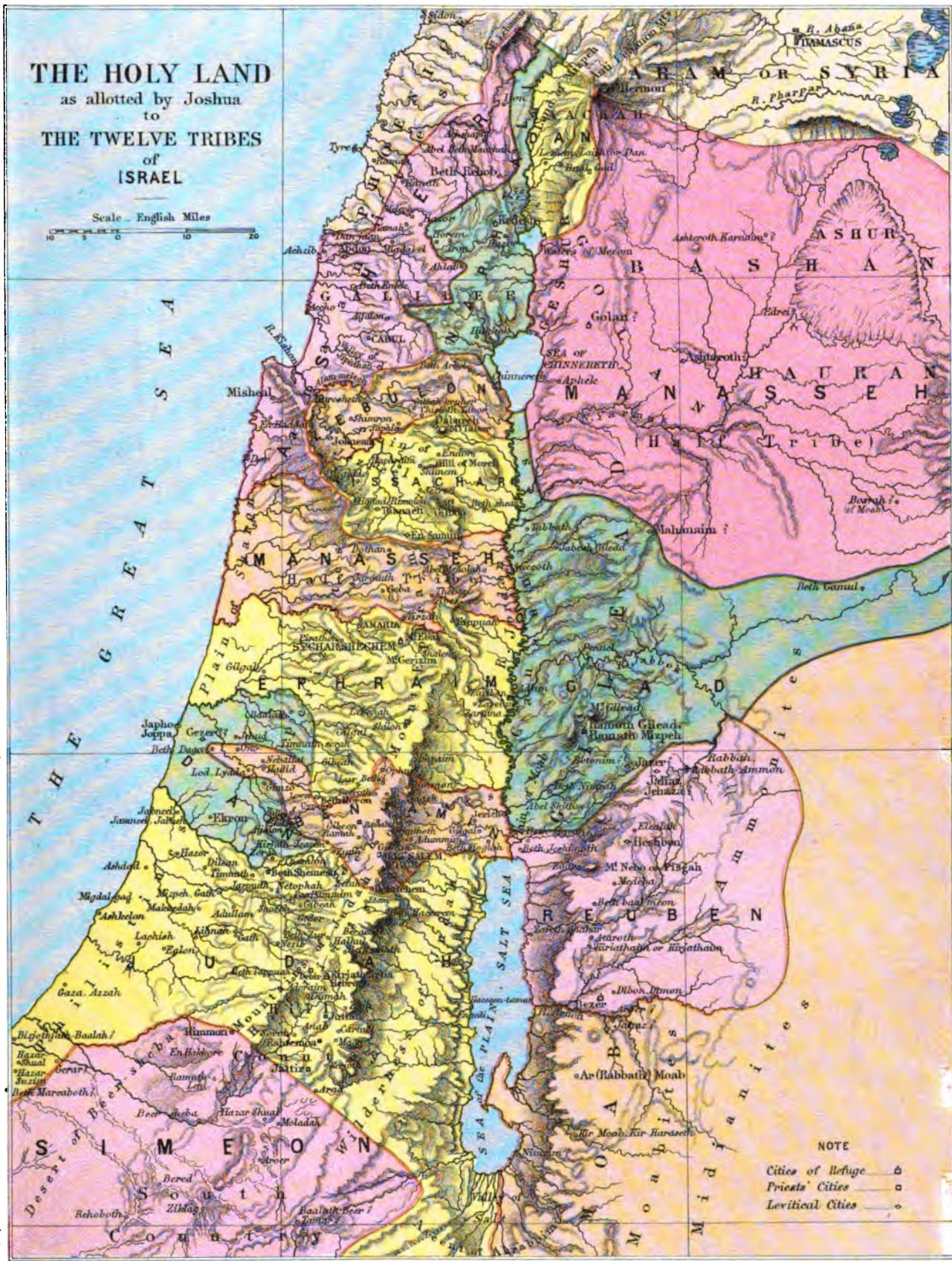
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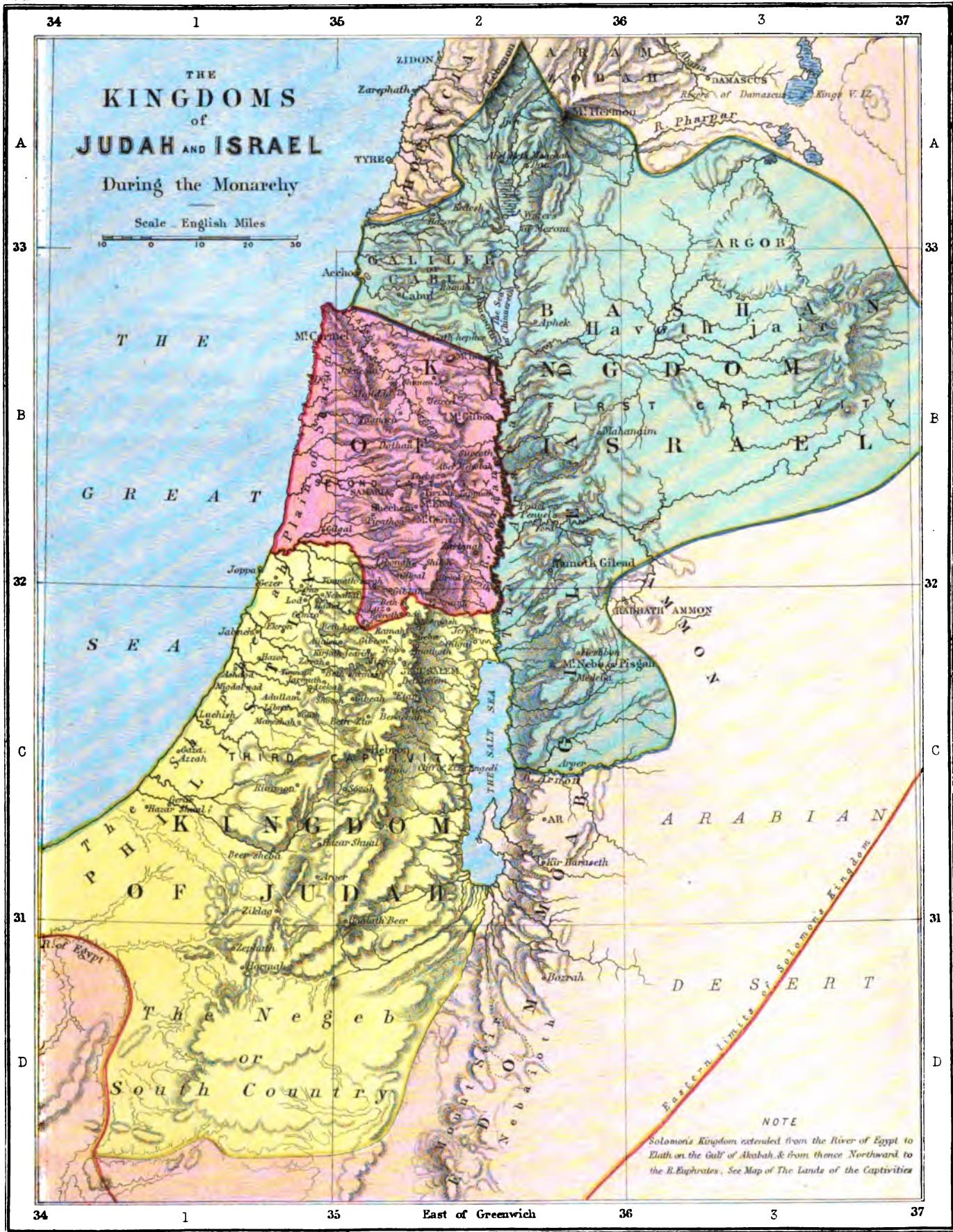
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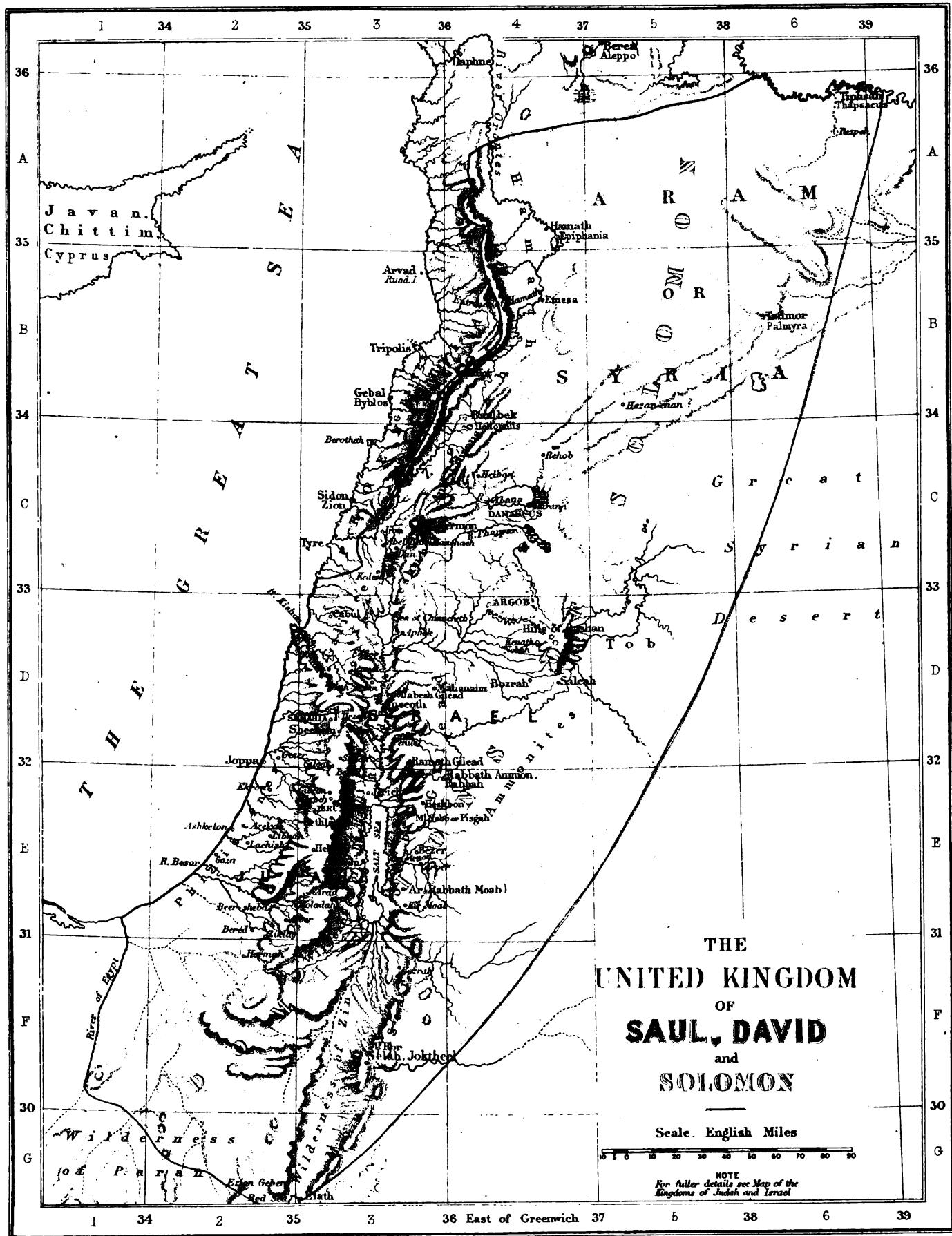
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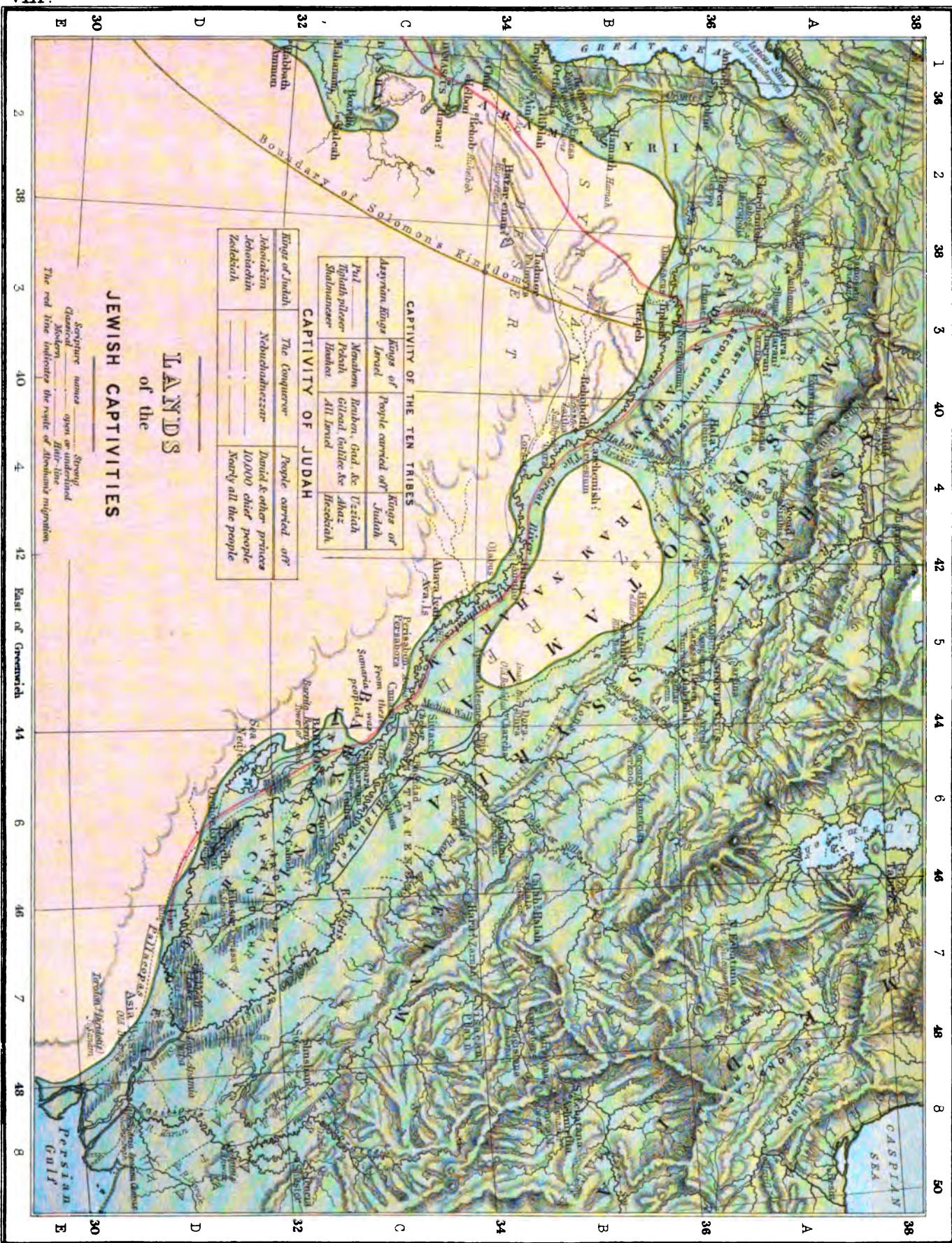
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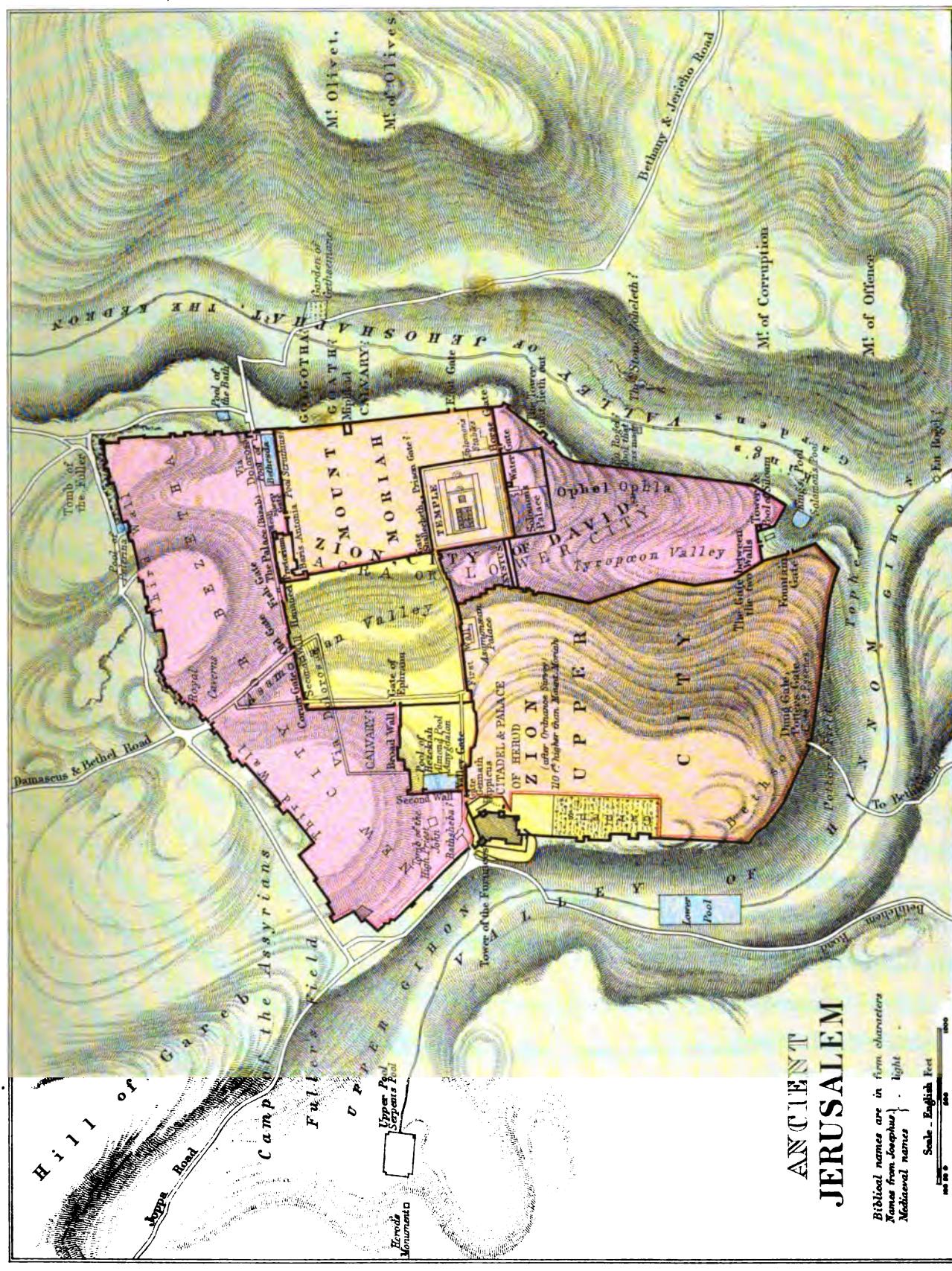


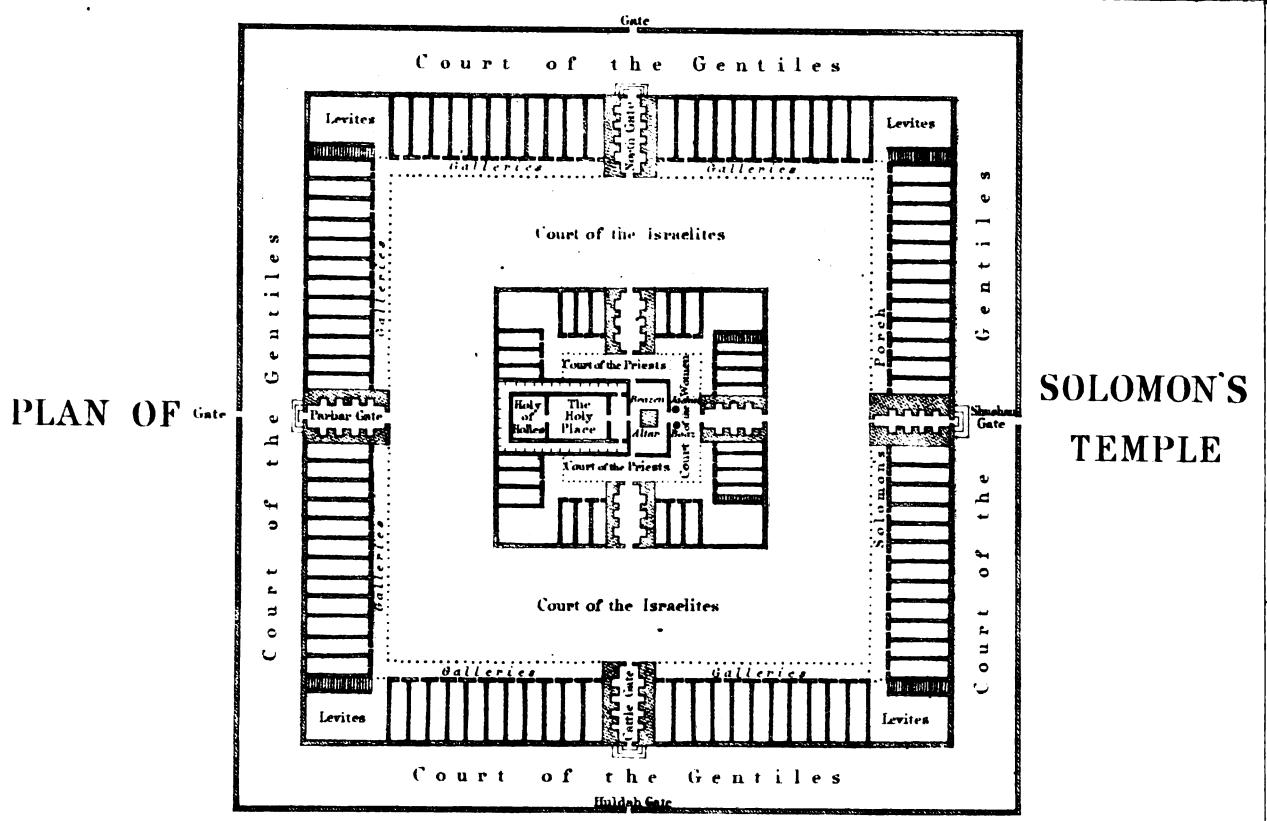
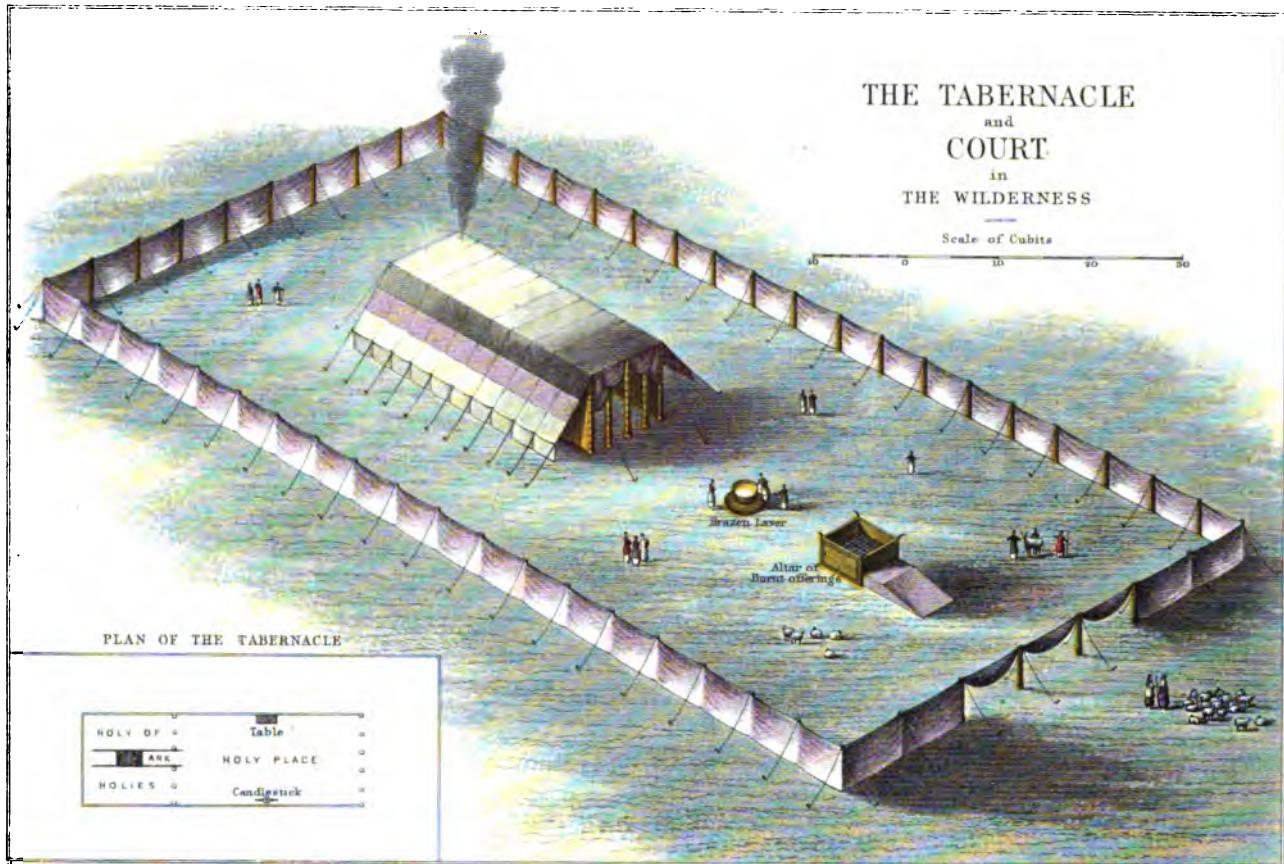
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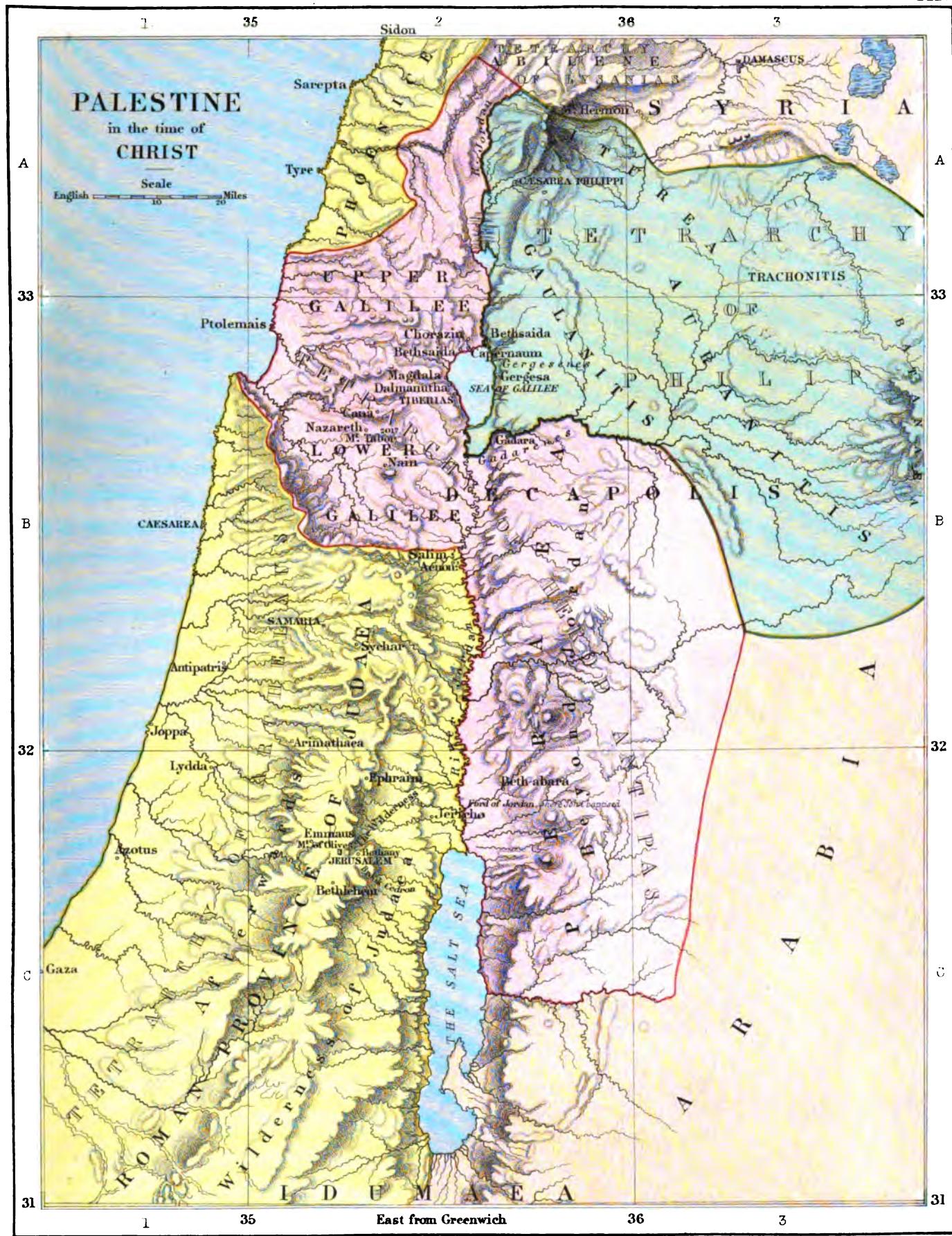












1

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Saida 2

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MODERN PALESTINE (PHYSICAL)

Scale — English Miles

10 5 0 10 20 30
Ras el Byad
Ras en Nakura
Green Cultivable sandstone
Yellow sand & gravel Red granite
The portion of the Map uncoloured calcareous
Heights in English feet

1000 2000 3000 4000 5000 6000 7000 8000 9000 10000

33

33

B

B

32

32

C

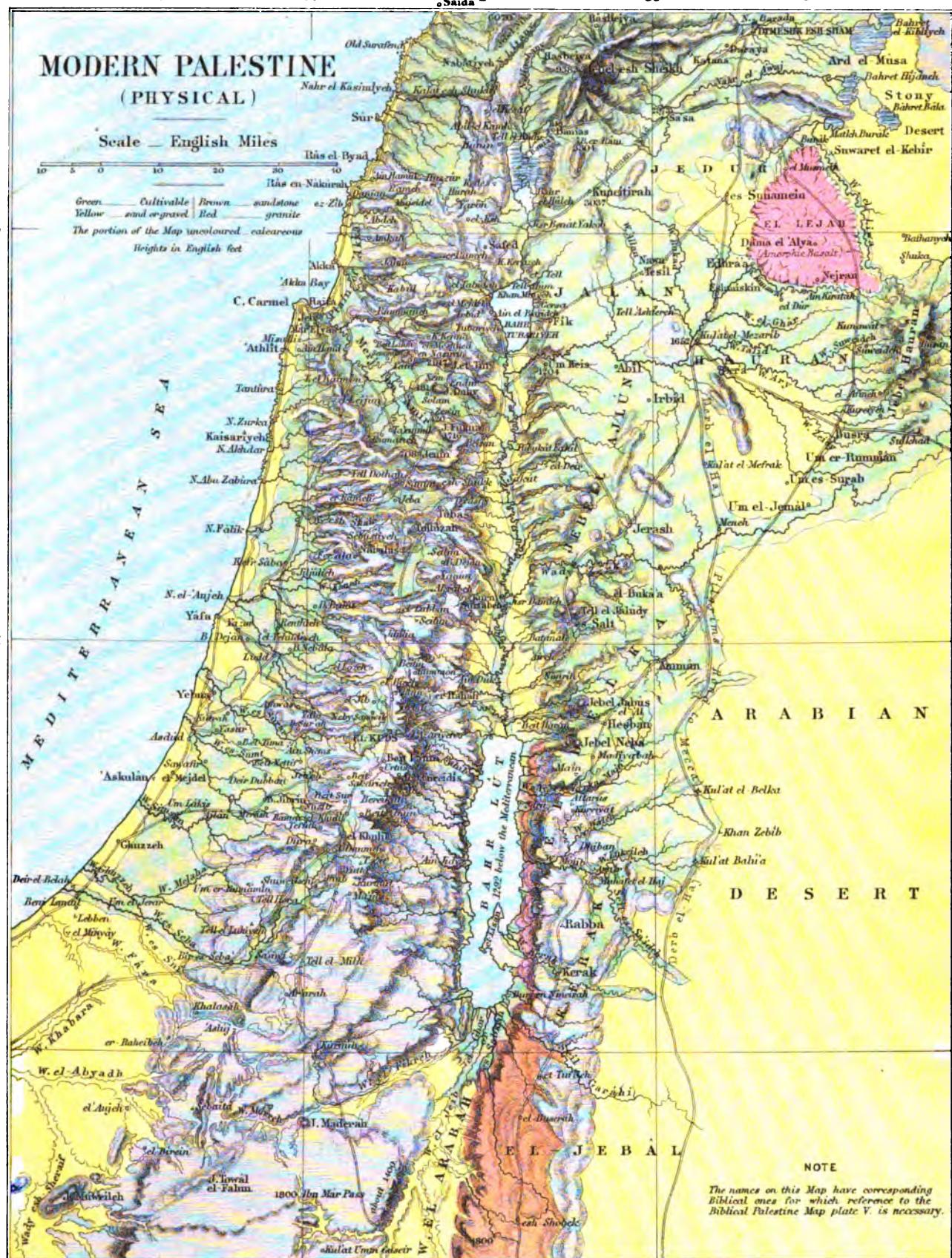
C

31

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D

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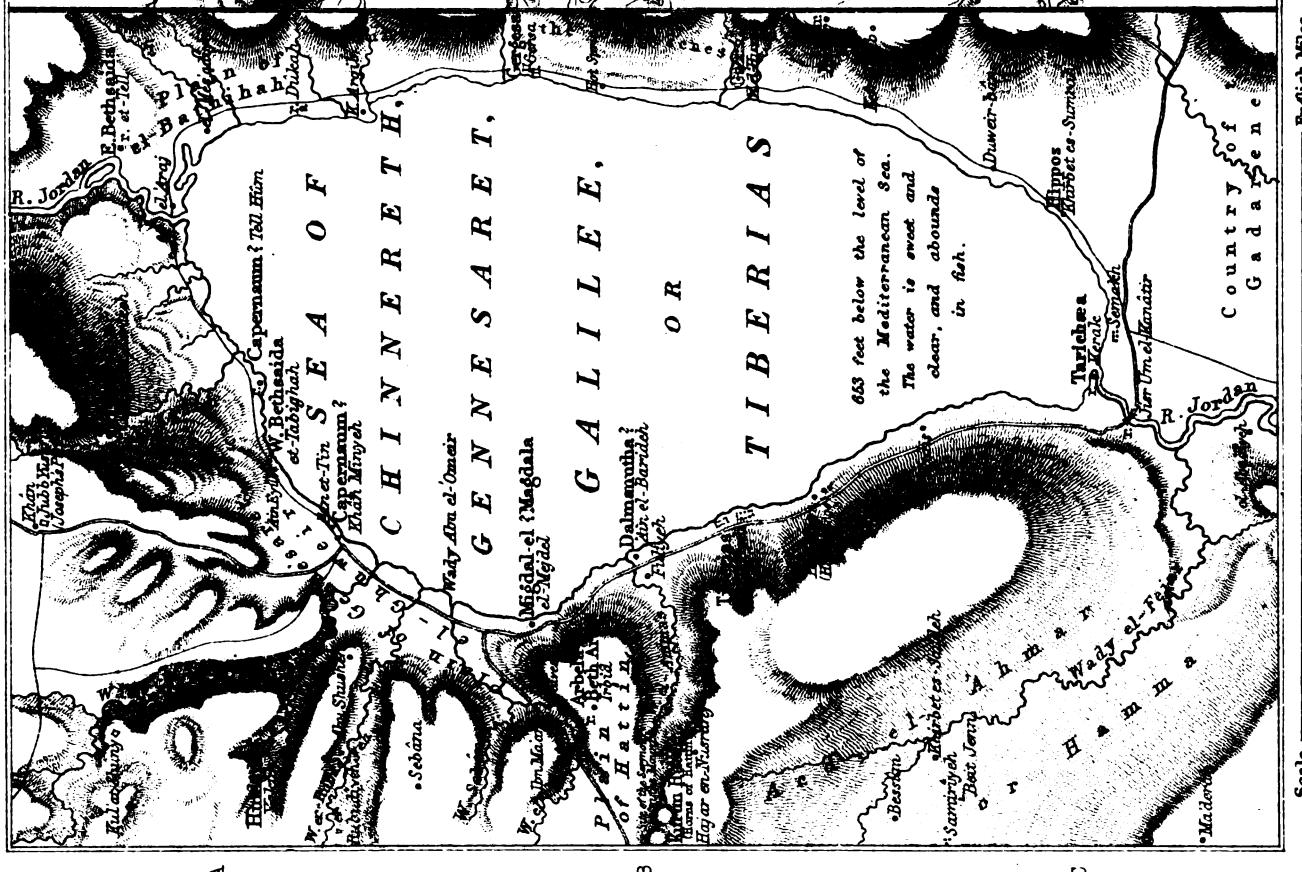
East from Greenwich

36

3

SEA OF GALILEE

3 ENVIRONS OF JERUSALEM 4



G E N N E S A R E T,

G A L I L E

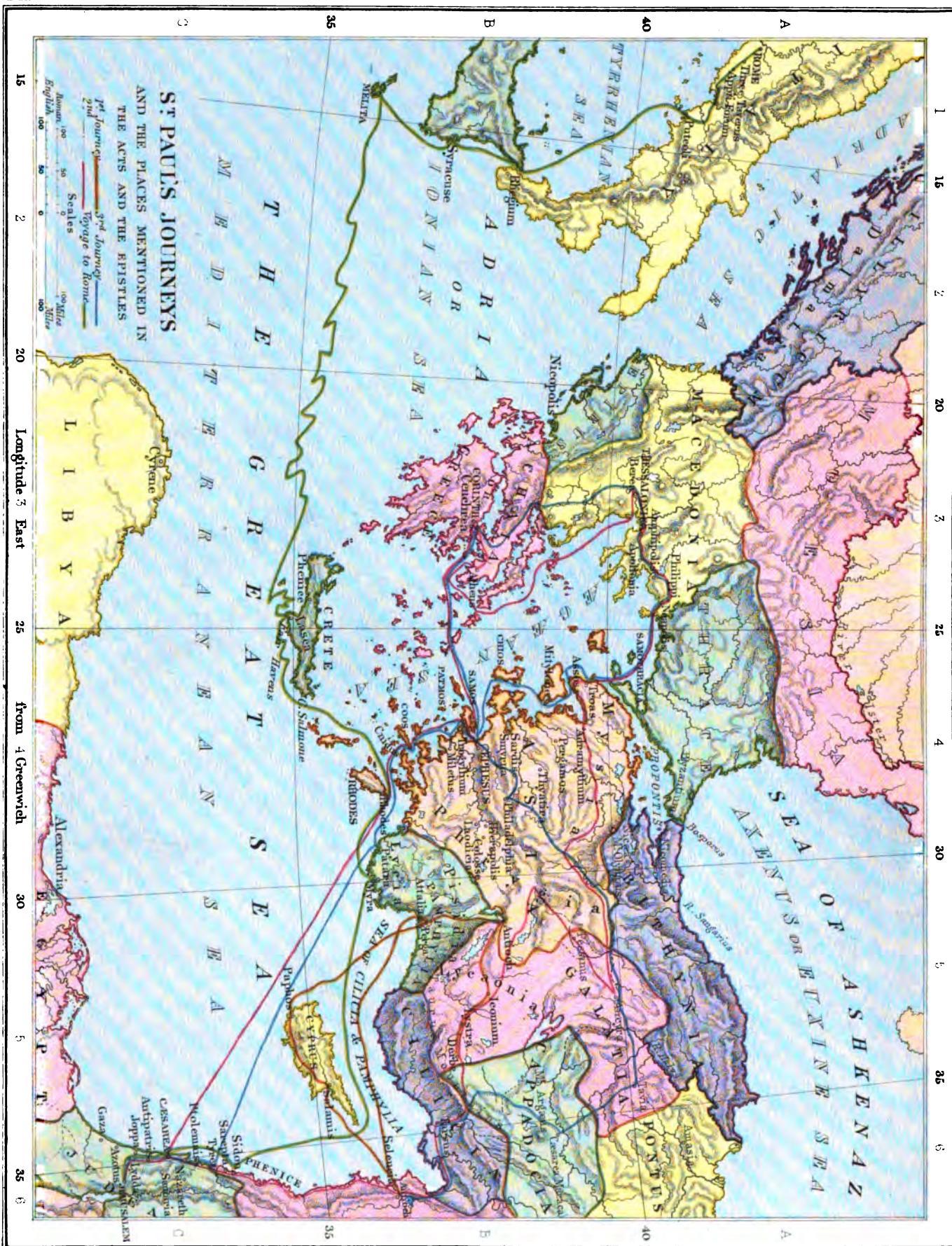
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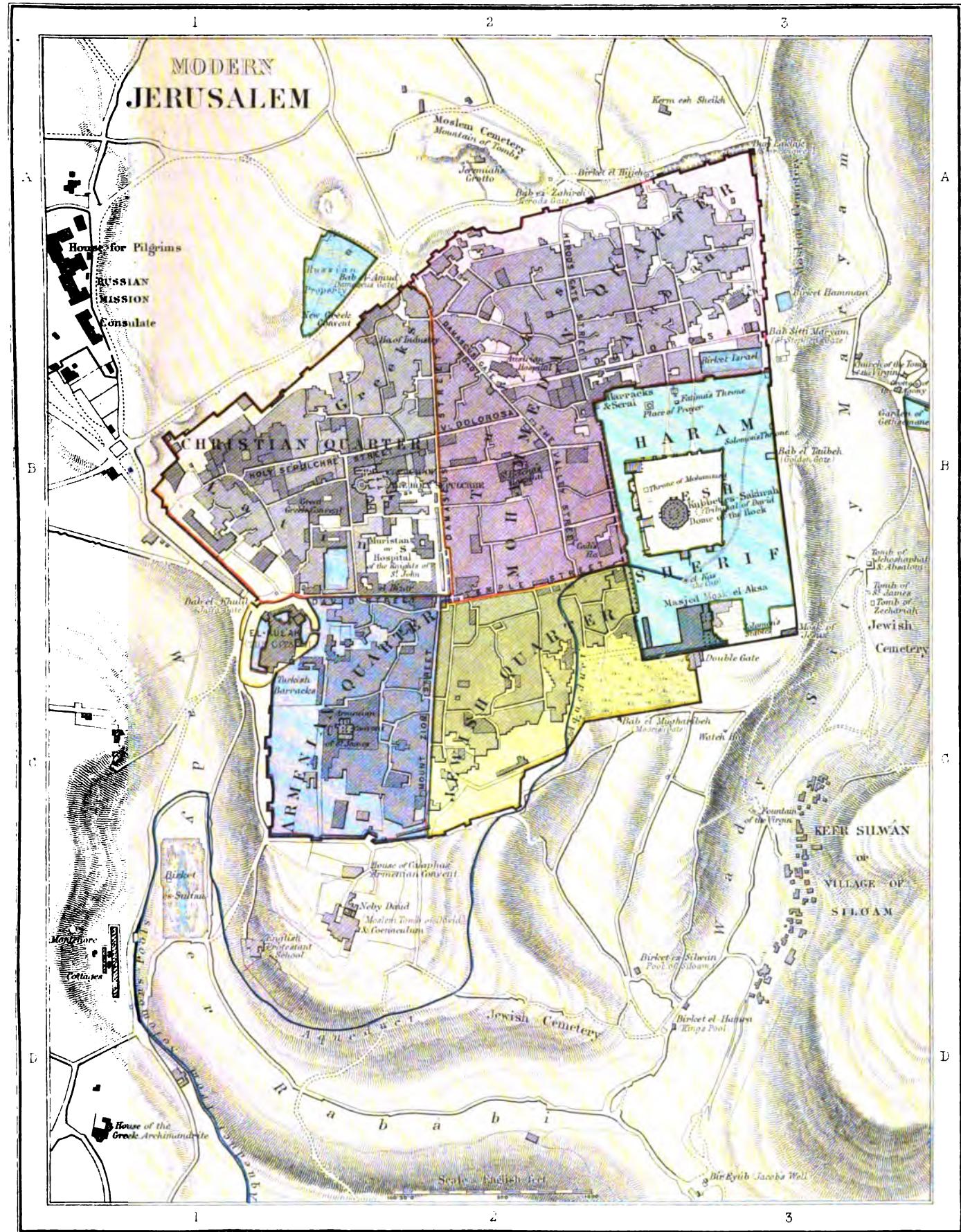
663 feet below the level of
the Mediterranean Sea.
The water is sweet and
clear, and abounds
in fish.

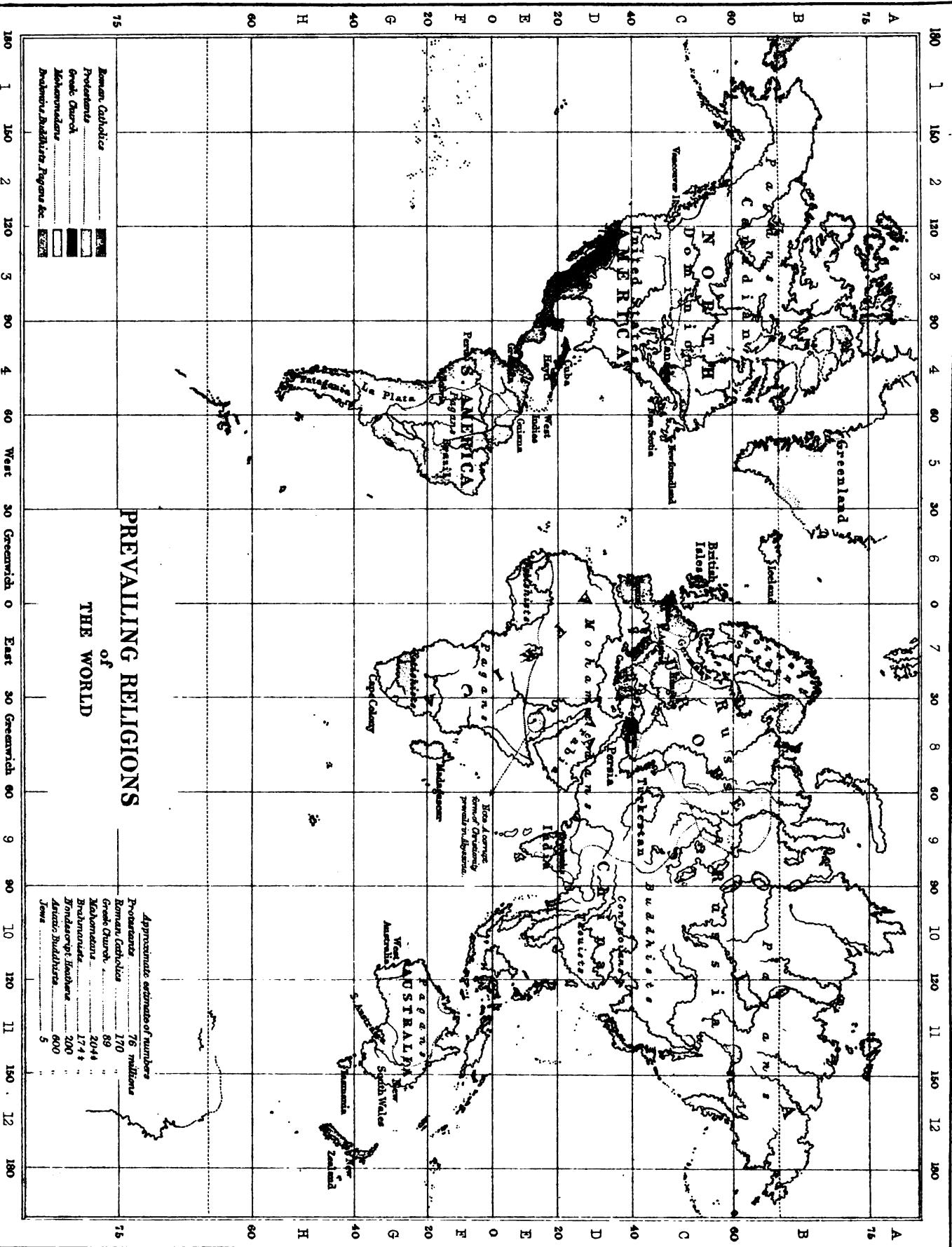
English Miles

Scale English Miles

Preston & Co. V. Johnson & Smith from N.D. from S.C. Hartfie







EXPLANATORY NOTES ON THE MAPS.

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MAP I.—DISTRIBUTION OF NATIONS AFTER THE DELUGE.

THE purpose of this map is to illustrate the dispersion of the children of Noah, "after their families, after their tongues, in their lands, after their nations," as described in the *Table of Nations* contained in the tenth chapter of Genesis, and incorporated, with some slight alterations, in the genealogies of the First Book of Chronicles. The table is obviously arranged on a genealogical basis, and it gives in many instances the names of the founders of nations. But in other instances, the names of peoples are given which appear to be derived, not from their founders, but from the designations of the lands which they occupied. As a general rule, those names which end in *im* are plural, denoting races, not individual persons.

A considerable proportion of the names in Gen. x. became current names in Hebrew geography, as it is represented in the later books of the Old Testament. We have thus in many cases a safe guide as to the general positions of the regions to which they belong, though the areas to which they were applied were often widely extended in later times. This extension was not always occasioned by the diffusion of the race, but sometimes by the name being broadly given to the less known regions which lay beyond or around its original area. Thus **KITTIM** became a general name for the maritime lands of the West, and **MAGOG** for the regions of Northern Asia. It should be observed that each name is placed in this map in the spot to which it appears, according to such evidence as exists, to have first belonged, and with which it was probably identified in the mind of the author of the Table of Nations, without regard to the subsequent extension of its area. The following notes chiefly relate to the names of most importance, and to those particulars that throw light on their geographical positions.

THE SONS OF JAPHETH.—(Gen. x. 2.)

Gomer is almost universally regarded as the father of the Cimmerians, or Gomerians, who first appear in history on the north shore of the Euxine Sea. Their name long remained there in the designations, the Cimmerian Bosphorus, the Cimmerian Mount, and the Cimmerian Walls; and a trace of them still survives in the name Crimea. They must thus have been in Asia Minor, in the close neighborhood of Armenia, when Ezekiel (xxxviii. 6) wrote of them as associated with Togarmah (*the Armenians*) in the confederacy under Gog, the chief of Magog (*the Scythians*), which was to threaten the peace of Israel after the return from the captivity, but was to suffer defeat. It has been conjectured with much probability that the Celtic nations are descended from Cimmerians who migrated to the West. Josephus identifies the Gomerians with the Galatians: this was probably a mere guess, but as the Galatians were Celts, it happened to approach what appears to be the truth.

Magog is mentioned in Ezekiel xxxviii. 2, xxxix. 6. The name has been universally understood to denote the Scythians, who in the time of Ezekiel had spread to the westward, and driven out the Cimmerians. The term Magog was probably afterwards applied to all who dwelt beyond the Caucasus, and the Caspian and Euxine Seas. The word *Gog* appears to have been a title of the ruler of Magog, the head of a confederation comprising Gomer, Togarmah, Meshech, and Tubal, formed after the captivity. In still later times Gog and Magog became types of Heathen darkness as opposed to the elect people.

Madai is the regular name for the Medes. The word appears to signify the people of the middle country, the root being identical with our own *mid*.

Javan appears to have been taken for the Greek race.

Tubal is almost always associated with **MESHECH**. It appears that the Alexandrian translators did not connect the names with any peoples known to the Greeks and Romans. Josephus supposes Tubal to have been the father of the Iberians, and Meshech the father of the Cappadocians. Modern critics generally identify the names with the two peoples in the north-east of Asia Minor. Some have conjectured that the Moscovites owe their origin and name to Meshech.

Tiras is not mentioned in any passage of Scripture, except Gen. x. 2, and 1 Chron. i. 5, where it is not translated by the LXX. Josephus, and most later authorities, connect the name with the Thracians.

THE SONS OF GOMER.—(Gen. x. 3.)

Ashkenaz is noticed only in the Table of Nations and in Jer. li. 27, where the prophet mentions together "the kingdoms of Ararat, Minni, and Ashkenaz." The modern Jews call Germany by the name of Ashkenaz, and regard the Germans as his descendants.

Riphath is named only in the Table of Nations. Josephus makes him the father of the Paphlagonians. But a more reasonable view connects his name with the Rhipean mountains.

Togarmah is named by Ezekiel (xxvii. 14, xxxviii. 6). Ararat, or Armenia, was from very early times the name of the tableland which the race of Togarmah inhabited.

THE SONS OF JAVAN.—(Gen. x. 4.)

Elishah—“The Isles of Elishah” are spoken of by Ezekiel (xxvii. 7) as supplying the famous purple dye. **JAVAN** and **ELISHAH** represent two of the great divisions of the Greek race. It is worthy of remark that the LXX, both in Gen. x. 2, and 1 Chron. i. 5, make Elishah to be the son of Japheth, and thus co-ordinate with Javan as his brother.

Tarshish, in some places, THARSHISH.—Its locality is very doubtful. There is no other ground for connecting it with Tarsus in Cilicia than the similarity of the names, and the unsupported statement of Josephus that the Cilicians were formerly called *Tharsi*. The earliest legends make the Cilician Tarsus to have been a Greek colony, but they do not in any way account for the name, which was no doubt given to it in very ancient times, whether it was derived from the son of Javan or not.

Kittim, elsewhere CHITTM.—Josephus states that the ancient name of Cyprus was Chetima. Kitium was well known as the name of one of its cities. Josephus also says that the Hebrews in later times extended the name Chittim to most of the islands and sea coasts that were known to them; and this is confirmed in several passages of the Old Testament.

The Isles of the Gentiles (Gen. x. 5).—The Hebrew word here used does not mean strictly *isles*, but any land bordering on the sea, and we must understand by the term, the coast of the Mediterranean, the Black, and the Caspian Seas, which were first overspread by the children of Japheth.

THE SONS OF HAM.—(Gen. x. 6.)

Canaan, the youngest son of Ham, divided the "Land of Canaan" among his eleven sons, whose descendants resided there for upwards of seven centuries, and founded numerous republics and kingdoms.

Cush was the ordinary name for Ethiopia, and is so rendered in the English Bible, except in the Table of Nations and Is. xi. 11. The basin of the Nile south of Egypt is generally called *Cush* in Egyptian monuments.

Mizraim was the usual name for Egypt. The Hebrew word is in the dual form, and seems to denote the two Egypts, *i. e.* Upper and Lower; or, as is more probable, East and West, as divided by the Nile.

Phut was the name of the Libyans. The name *Libyans* is supposed to be derived from Lehabim, mentioned among the sons of Mizraim, whose descendants appear to have settled amongst the children of Phut.

THE CHILDREN OF SHEM.—(Gen. x. 21, 22.)

Elam was originally the name of the province of Persia, of which Susa was the capital (Dan. viii. 2; Ezra iv. 9). The name appears to have been applied to the whole of Persia in later times (Is. xi. 11, xxi. 2; Ezek. xxxii. 24).

Asshur was used strictly as the name of Assyria; but it sometimes included Babylonia with the land of the Chaldees.

Arphaxad appears to be recognized as the father of the Chaldees (Gen. xi. cf. v. 12 with v. 28). But the situation of the country to which his name was first applied is doubtful.

Aram was the name of Syria, but more especially of the high land of Lebanon. The original word is preserved in Num. xxiii. 7; elsewhere it is rendered *Syria*.

Lud is said by Josephus to have been the father of the Lydians of Asia Minor, who are nowhere else mentioned in the Old Testament.

THE NATIONS OF CANAAN.—(Gen. x. 15—19.)

This portion of the Table of Nations appears to enumerate the tribes of the Canaanites as they existed in the time of the writer. It will be seen that Sidon as representing the Sidonians, and Heth as representing the Hittites, are the only personal names. The other tribes are distinguished by their national names in the singular number, according to a frequent Hebrew usage. Six of the tribes here mentioned did not come within the territory actually possessed by the Israelites, but dwelt to the north of it. Of the six northern tribes, the situation of **Sidon** (properly *Zidon*) admits of no doubt.

As regards the tribes which occupied the Holy Land, our only object in connection with this map will be to notice the sites in which they are first found in the sacred history.

The Hittites, the children of **HETH**, must have been in the neighborhood of Hebron, (then Kirjath-Arba,) when Abraham purchased of them the cave of Machpelah (Gen. xxiii. 3—9).

The Jebusites appear to have inhabited the site of Jerusalem in the time of Joshua (Josh. xv. 8).

The Amorites occupied Hazazon-Tamar, (*i. e.* Engedi,) when Abraham fought the battle with the Kings (Gen. xiv. 7).

The Gergashites. There is nothing to throw light on the situation of the **GIRGASHITES**, (improperly called Gergasites,) unless they may have been connected with the Gerasenes, who, on very weak authority, are called in the common text of Matt. viii. 28, Gergesenes. In opposition to this, it has been inferred with probability from Josh. xxiv. 11, that the Gergashites dwelt with the other tribes of Canaanites on the west of Jordan.

The Hivites inhabited Shechem in the time of Jacob (Gen. xxxiv. 2,) and were masters of Gibeon in the time of Joshua (Josh. ix. 7). It has been conjectured that the original seat of the Hivites is indicated in the expression in Josh. xi. 3, "The Hivite under Mount Hermon," and that those who settled in Gibeon and the neighboring cities were a colony from thence.

MAP II.—THE GENTILE COUNTRIES AND NATIONS OF THE OLD TESTAMENT.

A LARGE proportion of the names in this map occur in the Table of Nations in the tenth chapter of Genesis, and may be found in Map I. But many of these names here occupy different, and in most instances, more extended areas. The present object is to show as nearly as we can the place identified with each name by the Hebrews, when the commerce of the kings and their intercourse with the Phenicians had increased their geographical knowledge. In the first map, on the other hand, the name is placed where, according to such information as we possess, it appears to have been applied in the earliest ages.

It should be observed that the English Bible is by no means consistent in the treatment of geographical names. In some cases the Hebrew name is retained, while in others a classical, or a modern name is substituted for it.

Arabia is the Greek form of the native name of which the Hebrew form first occurs in the Bible in the time of Solomon. (1 Kings x. 15.) The name in the Old Testament does not denote the whole of the vast peninsula now known as Arabia, but only the portion of it that lay immediately south and east of the Holy Land, called in earlier times "the East Country."

(Gen. xxv. 6; xxix. 1.) It was in all probability only co-extensive with the region of the Ishmaelites.

Armenia, the Greek name for **ARARAT**, peopled by the sons of Togarmah. The name *Ararat* appears strictly to belong to the central province of Armenia, to which it is still applied by the inhabitants: this was without doubt the Ararat of Genesis, (viii. 4.)—**MINNI** seems to be used by Jeremiah (li. 27) as the name of another part of Armenia, taking the latter word in its wider sense.

Asshur, (Num. xxiv. 22,) in the Prophets and Historical Books, denotes the Assyrian Empire.

Buz occurs as a geographical name only in Jer. xxv. 23; but Elihu probably derived from it his designation of the *Buzite* (Job xxxii. 2). Buz was the son of Nahor (Gen. xxii. 21), and the land was probably the inheritance of his family.

Chaldea, in its stricter sense, appears to be the great alluvial plain at the head of the Persian Gulf, containing the confluence of the Tigris and the Euphrates. In later times it seems to have been applied to the whole of Babylonia.

Chittim, (the same in the Hebrew as **KITTIM**,) appears here as a general name for the isles and coasts of the Great Sea.

Cush—**ETHIOPIA**. The name **Cush** is kept in our version only in the Table of Nations, and in Is. xl. 11; **ETHIOPIA** is used in all other places.

Dedan, mentioned in connection with Tema and Buz in Jer. xxv. 23, and with Edom and Teman in Jer. xl ix. 7, 8, &c., appears to have been the tribe of Dedan the grandson of Abraham and Keturah (Gen. xxv. 3). It was probably this pastoral tribe that supplied the Tyrians with "precious cloths," or rugs, for chariots (Ezek. xxxii. 20).

Dedan or **DEDANIM** (*Cushite*) on the shore of the Persian Gulf. This people became famous as traders in ivory and ebony, conveying the produce of India to the west (Ezek. xxvii. 15). There seems to be no sufficient reason to believe that the Cushite Dedan became united with the Shemite Dedan. The Cushite is associated with maritime nations, and used to supply Tyre with merchandise that must necessarily have been brought by sea. The Shemite Dedan, on the other hand, is associated with his pastoral brethren, (in Jer. xxv. 23; xl ix. 8,) and the "precious cloths" were probably made from the skins or wool of his flock (Ezek. xxvii. 20).

Dumah seems to have been the region of an Ishmaelite tribe that took its name from a son of Ishmael (Gen. xxv. 14). It would seem, from Is. xxi. 11, to have been connected with Seir (Edom).

Edom—**Seir**—**Idumæa**.—The name of **SEIR** was applied to the mountainous region originally inhabited by the Horites (Gen. xiv. 6; xxxvi. 20, 22). The Horites were succeeded by the children of Esau, and from him the land was generally called **EDOM**. (Gen. xxv. 30; xxxii. 3; xxxvi. 9, 16; Deut. ii. 4, &c.) Elath and Ezion-geber were, in the time of its prosperity, its sea-ports (1 Kings ix. 26, &c.), but they fell into the hands of Solomon and his successors for a time, and afterwards into those of the Syrians.

Kedar was the second son of Ishmael (Gen. xxv. 13). The tribe that bore his name were skillful archers (Is. xxi. 17): They seem to have been in the time of the Prophets the most powerful of the nomads of Arabia.

Ramah was a mart of the Tyrians for spices, gems, etc.

Seba, the Cushite tribe, appears to have become the chief trading people of the southwest coast of the Red Sea, and is coupled with **SHEBA** as the trading people of the other side of the Sea in Ps. lxxii. 10.

Sheba, originally the seat of a single Joktanite tribe (Gen. x. 28), appears to have expanded into the important kingdom that existed in the time of King Solomon (1 Kings x. 1; Is. lx. 6; Jer. vi. 20). *The gold of Sheba* had become a common phrase, interchangeable, it would seem, with *the gold of Ophir*.

Shinar was the ancient name of a great alluvial region on the Euphrates and the Tigris. The origin of the word is unknown. It is found nowhere but in the Old Testament.

Syria is the Greek name for the country that included what the Hebrews call **ARAM**, which, in its stricter sense, probably included only the highlands of **Libanus** and **Antilibanus**: but **ARAM** was used also for the whole of **SYRIA**.

Tharshish, or **TARSHISH**. The name appears to denote the great western region of commerce that was known to the Hebrews, while Ophir, Sheba, and Seba denote the eastern and southern commercial regions on the Asiatic and African coasts (Ps. lxxii. 10, &c.).

Zoan was the ancient capital of Lower Egypt, the maritime or Delta region, which also contained Migdol and Taphenes.

MAP III.—THE EXODUS OR JOURNEYINGS OF THE ISRAELITES FROM EGYPT TO CANAAN.

OUR knowledge of the regions through which the Israelites passed is sufficient to render it "possible by the internal evidence of the country itself to lay down, not indeed their actual route in every stage, but in almost all cases the main alternatives between which we must choose, and in some cases the very spots themselves." The track which is marked in the map is, in the most important particulars, that which Robinson has accepted. The entire route may be conveniently divided into four portions:

1. From Rameses to the Red Sea.
2. From the Red Sea to Sinai.
3. From Sinai to Kadesh-barnea.
4. From Kadesh-barnea to the Plains of Moab.

The Land of Goshen may strictly be called some of the "best of the land" of Egypt. This region was not only of great importance on account of its fertility, but also on account of its position in reference to commerce and traffic of all kinds. The most available lines of intercourse between the Nile and the western arm of the Red Sea lay through it, as well as the best direct line from the Red Sea to the Mediterranean. On this account, from the earliest times since Egypt became a great nation, the country appears to have been intersected by canals, and the towns spoken of in the history of the Exodus were essentially connected with the canal traffic.

Zoan.—There seems no good reason to doubt that the residence of the Egyptian court, when Moses was negotiating

for the liberation of the Israelites, was at Zoan, the old royal city of the Delta. (See Num. xiii. 22; Is. xix. 11, 13; xxx. 4.)

FROM RAMESSES TO THE RED SEA.—(Exod. xii. 37; xiii. 20; xiv. 2, 9; Num. xiii. 5-8.)

Rameses.—Various opinions have been held regarding the situation of Rameses, the city from whence the Israelites commenced their march. It was one of the "treasure cities" or magazines which the Israelites had built, or rather restored, for Pharaoh (Exod. i. 11), and it must have been the capital of Goshen (Gen. xlv. 12; xlvi. 11).

It has been inferred from Exod. xii. 37; xiii. 20; xiv. 2, that the march from Rameses to Pihahiroth occupied no more than three days. This was the view of Josephus. Dr. Robinson observed that the distance would be "some thirty or thirty-five miles, which might easily have been passed over by the Israelites in three days."

Succoth, the place of the first encampment, was probably at a very short distance from Rameses. Although the Israelites may have availed themselves to the utmost of the long notice they must have had to make their arrangements, the first movement of a vast mixed host of men, women, and children, would hardly have taken place without a careful review of their equipment for the march, and such a review may have been made at Succoth.

Pihahiroth.—Canon Cook, on the authority of Chabas, believes that the name PIHAHIROTH, signifies the place of tanks or reservoirs.

Baalzephon was, according to Eusebius, the same as the Klysmo of the classical writers, called by the Arabian writers *Kolzom*, the modern Suez. The encampment of the Israelites "before Pihahiroth, between Migdol and the sea, over against Baal-zephon" (Exod. xiv. 2), appears to have been in the plain of Suez, where there is ample space for a large encampment.

The Red Sea.—It has been generally supposed by old as well as by recent writers, that the Israelites crossed the sea at the narrow strait of Suez, (see map iv.,) where the distance from one shore to the other is 3,450 feet, about two-thirds of a mile. Dr. Robinson thus speaks of the occurrence: "The Lord, it is said, caused the sea to go (or to flow out) by a strong east wind. The miracle, therefore, is represented as mediate; not a direct suspension of, or interference with the laws of nature, but a miraculous adaptation of those laws to produce a required result. * * * * A strong N. E. wind acting here upon the ebb-tide would necessarily have the effect to drive out the waters from the small arm of the sea which runs up by Suez, and also from the end of the gulf itself, leaving the shallower portions dry, while the more northern part of the arm, which was anciently broader and deeper than at present, would still remain covered with water. Thus the waters would be divided, and be a wall (or defence) to the Israelites on the right hand and on the left."

FROM THE RED SEA TO SINAI.—(Exod. xv. 22—xix. 1; Num. xxxiii. 8-15.)

THERE can be no doubt as to the route which the Israelites took immediately after crossing the Red Sea, but we are unable to determine with exact certainty any of the stations which are mentioned in Exod. xv., xvi. They passed through the south portion of the Wilderness of Etham. Robinson justly observes that the "Israelites can hardly be supposed to have marched in one body. More probably the stations, as enumerated, refer rather to the headquarters of Moses and the Elders, with a portion of the people who kept near them; while other portions

preceded or followed them at various distances, as the convenience of water and pasture might dictate."

There is a very general agreement as to the encampment "by the Red Sea" in consequence of the nature of the ground. From thence they advanced to THE WILDERNESS OF SIN, where the supply of manna commenced (Exod. xvi. 4).

From the Wilderness of Sin, three possible routes to the place where the Law was given have been marked out by travelers; and the positions which have been given to the intermediate stations, DOPHKAH, ALUSH, and REPHIDIM, have varied accordingly.

But essentially connected with the inquiry regarding the route, is the great question in the topography of the Sinaitic peninsula—Which is the true SINAI, the summit from which the voice of God gave the Law to Moses? There are four heights to which this distinguished honor has been, with more or less confidence, ascribed by different travelers. The sacred narrative appears to require that there should be a mountain, or cliff, with a plain in front of it sufficiently large for the encampment of a great host. There are at least three summits in the group which are said to answer pretty well to these conditions.

There is a quadrangular mass of table-land near the middle of the entire group of mountains, the length of which from northwest to southeast is about five miles, and the width about two. It is bounded at the sides by narrow ravines. At each end it rises into a summit, which precipitously slopes down to a plain of considerable extent. It is between these two summits that the opinions of the greater number of critics are divided. The one which has the support of local tradition is at the south extremity of the table-land. It is called by the Arabs *Jebel Mûsa* (*i. e.* the Mountain of Moses). Its height above the sea is about 7,000 feet, and above the plain at its foot, 2,000 feet.

Rephidim has been placed by most travelers not far from the ancient city Paran, which was the see of a bishop in the fourth century.

FROM SINAI TO KADEXH-BARNEA.—(Num. x. 33; xi. 3, 34, 35; xii. 16; xiii. 26; xx. 1; xxxiii. 16-18.)

FROM this point the route of the Israelites is of increasing importance, owing to the more fragmentary character of the historical narrative. Assuming that the encampment at KADEXH-BARNEA was the same as that spoken of as the encampment at Rithmah in Num. xxxiii. 18, there were but two stations between it and the foot of Mount Sinai. The first of these, KIBROTH-HATTAAVAH, evidently appears to be the same as TABERAH (Num. xi. compare v. 3 with v. 34), and was three days' journey from Sinai (Num. x. 33).

We are told in Num. xii. 16, that they "removed from Hazereth, and pitched in the wilderness of Paran." Now, it was from this encampment "in the wilderness of Paran" that the twelve spies were sent (Num. xiii. 3), and we are told that they "returned unto the wilderness of Paran, to Kadesh." (Num. xiii. 26.) They are said (Num. xiii. 21) to have "searched the land from the Wilderness of Zin unto Rehob." In Num. xxxii. 8, and Deut. ix. 23, it is stated that the spies were sent from Kadesh-barnea.

We seem to be warranted in concluding that KADEXH was a city (Num. xx. 16), situated in the Wilderness of Zin, and that the Israelites visited it twice: first, when they entered the Wilderness of Zin from Hazereth, soon after leaving Sinai in the second year of their migrations; and secondly, after extending their journeys to EZION-GEBER, (Num. xxxiii. 35), in, or about the fortieth year (Num. xxxiii. 38), when Miriam died and

Moses struck the rock, and when the King of Edom refused them a passage through his territory.

FROM KADESH-BARNEA TO THE PLAINS OF MOAB.

WHEN the Israelites left Kadesh the first time, they appear to have passed down the Arabah to EZION-GEBER, and to have halted at sixteen stations (Num. xxxiii. 20-35). There is hardly a shadow of evidence to identify one of these stations. From EZION-GEBER (Num. xxxiii. 35) the host appears to have returned up the Arabah to Kadesh-barnea, and we are not told

of any station by the way. On their second departure from Kadesh, they came to Mount Hor, and journeyed from thence "by the way of the Red Sea, to compass the land of Edom" (Num. xxi. 4). On this occasion they must have passed down the Arabah a second time, probably to ELATH (Deut. ii. 8), and gone round the region of Mount Seir. The sites of the stations until they came to the brook Zered are wholly uncertain. Kadesh and the brook Zered, or Zared, were regarded as the two great points in the passage of the Israelites through the wilderness from Sinai to the Promised Land. Deut. ii. 13, 14.

MAP IV.—MODERN EGYPT AND THE PENINSULA OF SINAI.

Egypt is the MIZRAIM of the Bible. Its limits appear to have always been nearly the same. In Ezekiel xxix. 10; xxx. 6, the whole country is spoken of as extending from MIGDOL to SYENE, which indicates the same limits to the east and the west as at present. The general appearance of the country cannot have greatly changed since the days of Moses, though the Gulf of Suez extended much further north than than it does now. The Delta was always a vast level plain, although of old more perfectly watered than at present by the branches of the Nile and numerous canals, while the narrow valley of Upper Egypt must have undergone still less alteration. The whole country is remarkable for its extreme fertility, and its rich, green fields form a striking contrast with the utterly bare, yellow mountains, or the sand-strown, rocky desert on either side. The climate is equable and healthy. Rain is not very unfrequent on the northern coast, but inland very rare. Cultivation nowhere depends upon it. The area cultivated, or fit for cultivation, is about 5,600 square miles. The inundation of the Nile fertilizes and sustains the country, and makes the river its chief blessing—a very low inundation being the cause of famine. The rise begins in Egypt about the summer solstice, and the inundation commences about two months later. The greatest height is reached about or somewhat after the autumnal equinox. The inundation usually lasts about three months.

The ancient prosperity of Egypt is attested by the Bible, as well as by the numerous monuments of the country. It must have been densely populated as early as at the time when the Great Pyramid was built. The contrast presented between Egypt at the present day and at the time of its former prosperity, is more to be ascribed to political than physical causes. It is naturally an agricultural country, and in the days of Abraham, when sustenance failed in Palestine, Egypt was the natural resource. It was evidently the granary of the nations around, in the time of Joseph—at least during famines.

THE PENINSULA OF SINAI.

This name is often restricted to the land that lies between the Gulf of Suez and the Gulf of Akabah, bounded on the north by a line drawn from the head of one gulf to that of the other. But the name may with propriety be extended northwards to the coast of the Mediterranean, the peninsula thus defined being connected with each of the great continents by what is strictly an isthmus. This region comprises two main features,—a table-land of sterile limestone on the north, and a group of mountains of granite and sandstone on the south. These are separated from each other, and are nearly surrounded by a fringe of desert plain of sand and gravel.

The table-land is called by the Arabs, *et-Tih*, i. e. the wanderings. It may be regarded as nearly co-extensive with the ancient wilderness of Paran. It is described as consisting of rolling plains with a gravelly surface, interrupted here and there by masses of bare limestone. It bears a general aspect of "blanched desolation." The springs are few and far between, and the water they supply is scanty and impure. The elevation of the surface towards the south is from 2,000 to 2,500 feet. On three sides it is enclosed by monotonous ridges of limestone, rising to the average height of 4,000 feet, which are called, on the west, *Jebel Rahah*, and on the south, *Jebel et-Tih*. At its northeast corner it is geologically connected with the range of limestone highlands that pass through the Holy Land from north to south. This region was "the great and terrible wilderness," in which Jehovah so signally preserved his people from famine and drought (Deut. i. 19).

The mountain group on the south side of the Tih assumes a triangular form, and consists in the main of ranges radiating from a center. Several of the summits attain to the height of nearly 9,000 feet. The two northern corners of the triangle are of sandstone, and the other portions are of granite. A large proportion of the rocky surface has a thin coating of vegetation, consisting chiefly of aromatic herbs, that furnishes sustenance for the herds of the Bedouins. It is doubted whether the whole group was generally named by the Hebrews HOREB or SINAI. It is called *et-Tor* (i. e. the mountain) by the Arabs.

The strips of desert plain that border the peninsula are what in ancient times bore the names of the Wildernesses of ZIN, SIN, and ETHAM, with part of the wilderness of SHUR. These are, for the most part, covered with gravel and fragments of stone.

Two of the questions connected with the physical geography of the peninsula that bear upon the biblical narrative, are those relating to the former extension of the Gulf of Suez, and to the former extension of the Gulf of Akabah.

It has been very generally held that the ancient *Bitter Lakes*, which are now only marshy tracts with the incrustation of salt and a few pools of salt water here and there, originally formed a continuation of the Gulf of Suez, so as nearly to meet the *Ballah Lake*, the south extremity of the *Lagoon of Mensaleh*, and greatly to narrow the isthmus. The ground that was once the bottom of the lakes, contains deposits of sea shells, and its surface is in places more than forty feet lower than the level of the sea at Suez, from which it is now separated by a very slight elevation, apparently the result of sand-drifts and silting.

As regards the Gulf of Akabah, there appears to be no good reason to suppose that its extent has materially changed within the period of history.

MAP V.—THE HOLY LAND AS ALLOTTED TO THE TWELVE TRIBES.

THE WEST SIDE OF THE JORDAN.

THE great natural features of the land of Israel connect themselves geographically with the regions on the north rather than with those on the south. The double range of heights that skirts the east coast of the Mediterranean, is interrupted for a short space at the foot of Mount Hermon by a plain that slopes towards the sea and is traversed by the upper stream of the Jordan, and the lower stream of the *Litany*, the ancient Leontes. From this plain a depressed strip, about ten miles wide, extends southwards between two ranges of heights, with gradually increasing depth, and through this strip the Jordan makes its way. The highlands on the west extend for 180 miles, with an average breadth of eighteen miles, down to the wilderness, with which they are geologically connected.

The South Country, or *NEGEV*, was the ordinary designation of a well-defined region. The sense in the English Bible is made obscure owing to the name being rendered vaguely "the south," or incorrectly, "the way southward" (Gen. xii. 1, 3; Num. xiii. 17, 22; xxi. 1; xxxiv. 4, &c., &c.), and many writers on the geography of the Bible have fallen into similar confusion. The twenty-nine cities of the Negeb are named in Josh. xv. 21—32, where they are distinguished from the cities of the other natural divisions originally allotted to Judah.

The Wilderness of Judah, called in later times, the wilderness of Judaea, skirted the northern half of the west coast of the Dead Sea. The six cities that it contained are enumerated in Josh. xv. 61, 62. The desolation which marks it nearly throughout the year is but very slightly relieved here and there by a spot of scanty vegetation in the early summer. The small number of cities ascribed to it in Josh. xv. may perhaps be taken as a proof that it was not much more fertile in ancient times than it is at present.

The Hills, The Mountain, and The Mountains, are the names by which **THE HILL COUNTRY**, the portion of the table-land extending from the foot of Lebanon southward to the Wilderness, is called. The Hittites, the Jebusites, and the Amorites are named as the old inhabitants of the Hill Country (Num. xiii. 29). A list of the cities in the southern part, the portion awarded to the tribe of Judah, is given in Josh. xv. 48—60. From the south to the north, the Hill Country gradually improves in fertility. The aspect of the highlands of Judah and Benjamin is very uninviting during a great part of the year. It is not so much a region of hills as a gently undulating table-land cut into insulated portions by deep ravines. Almost everywhere there are traces of the care and success with which the whole region was cultivated when the land was inhabited by the chosen people, and the blessing of the Lord rested upon it. Ruined towns and villages are found on every hill-top, and the hill-sides still show the broken-down terraces that once kept up the soil for the plow.

To the north, the natural advantages of the surface become more apparent, springs of water become more abundant, and in spite of the same indolence and negligence, the Hill Country of Ephraim ("Mount Ephraim," Josh. xx. 7; Judg. iv. 5; Jer. iv. 15, &c.) wears a much better appearance. The valleys that lead down to the Arabah are less savage and precipitous, and spots of verdure and plantations of olive-trees are of more common occurrence. The slopes of Mount Carmel have been noted for their park-like aspect. Beyond the plain of Jezreel, the natural growth is said to improve at every step, and the valleys and uplands of Galilee, though they bear sad marks of decline

from the condition in which they were when trod by the feet of the Son of God, are yet beautiful and attractive.

The Arabah, the sunken strip, reaching from the foot of Hermon to the Gulf of Akabah, has been pronounced to be the most remarkable depression on the face of the earth. The Jordan, taking its rise in the slopes of Hermon, spreads out in the waters of Merom at the height of 126 feet above the level of the ocean, and after about ten miles of rapid descent, it enters the sea at Chinnereth, the surface of which is 650 feet below the ocean. From this point, the gorge holds its average breadth of ten miles, and the river flows in a course marked by sudden, short sinuations about a central line, until it is lost in the Dead Sea (*Salt Sea*). The waters, which are fresh throughout their previous course, here feed the loss by evaporation of the saltiest lake in the world, the surface of which is about 1,300 feet below the sea level, and the depth of which, in the deepest part, exceeds 1,300 feet.

A belief once prevailed that the waters of the Jordan formerly held their course through the whole length of the Arabah into the Gulf of Akabah, and that a great convulsion cut off the connection by depressing the basin of the Dead Sea. But a strict examination of the country renders it more than probable that no great change has taken place in the relation in which the Dead Sea stands to the Gulf of Akabah within the period of history. The facts that we have mentioned regarding the level of the Arabah seem to show that no river could ever have passed through it from the Dead Sea to the Gulf of Akabah.

THE EAST SIDE OF THE JORDAN.

THE range of heights on the east side of the Arabah are of a more decidedly mountainous character than the Hill Country of the Land of Canaan. **MOUNT SEIR**, (see Map VI.) or "the land of Seir" (Gen. xxxii. 3; xxxvi. 30), the ancient abode of the children of Esau, is a rugged ridge of sandstone, rising to the height of 4,800 feet, with deep clefts opening towards the Arabah. North of Mount Seir, the mountainous table-land of Moab skirts the Dead Sea as far as those verdant upland pastures and flourishing forests of **GILEAD** and **BASHAN**, which tempted the tribes of Reuben and Gad, with half the tribe of Manasseh, to take up their abode on the east side of Jordan. (Num. xxxii. 6; Deut. xxxii. 14; Ps. xxii. 12; Is. ii. 13; Ezek. xxvii. 1; xxxix. 18; Amos iv. 1.) **THE HILLS OF BASHAN** attain the height of 6,400 feet, and their western drainage waters the plain of the Hauran, of which the elevation exceeds 2,500 feet.

The following passage from *Tristram's Land of Israel*, strikingly sets forth the contrast between the present condition of the land east of the Jordan and the Hill Country on the west: "To compare western with eastern Palestine is to compare nakedness with luxuriance. Yet, probably, the present state of Bashan and Gilead is just what Western Canaan was in the days of Abraham. Subsequently the Canaanites must have extensively cleared it, even before the occupation by the chosen people; and while the slopes and terraces were clad with olive-groves, the amount of rainfall was not affected. The terraces have crumbled away; wars and neglect have destroyed the groves, until it would be difficult to find any two neighboring districts more strangely contrasted than those east and west of the Jordan; and this difference is simply caused by the greater amount of rainfall on the east side, attracted by the

forests, which have perished off the opposite hills. The area of drainage is about the same on each side, the ravines and wadys as numerous; but few of the streams are perennial on the west; all are so on the east."

THE DIVISION OF THE HOLY LAND.

The settlement of the Tribes east of the Jordan—Reuben, Gad, and half the Tribe of Manasseh—is related Num. xxxii. 1–42. These tribes appear to have been richer than their brethren in flocks and herds. They were attracted by the rich pastures of Gilead and Bashan, and applied to Moses for the possession of them. Their request was granted on condition of their lending help to the other tribes to subdue the land on the west side of the river. The formal allotment of the trans-Jordanic region by Moses is described in Josh. xiii. 8–32. It was not until the old age of Joshua that the remaining nine tribes and a half received their portions between the river and the sea (Josh. xiii. 1–7).

The territory apportioned to Judah is described Josh. xv. 1–12, and its cities are enumerated in verses 21–62. But it afterwards appeared that the region was larger than the tribe required, and a portion of it was cut off for Simeon, which thus became the frontier tribe of the South. (Josh. xix. 1–9.)

The portion of Ephraim, and that of the half tribe of Ma-

nasseh, are described, Josh. xvi., xvii. When the allotment of Judah, Ephraim, and Manasseh were determined, the Tabernacle was solemnly set up at Shiloh, in the portion allotted to Ephraim, as a recognition of the power of the house of Joseph.

An interval appears now to have elapsed before the places were appointed for the other seven tribes. (Josh. xviii. 2.) Their limits are given in Josh. xviii. 11; xix. 48. The territory allotted to Dan proved to be too small, and a portion of the Danites migrated to the north and conquered the district of Leshem, or Laish, the name of which they changed to Dan, (Josh. xix. 47.)

It should be observed that there were certain towns belonging to Ephraim situated within the borders of Manasseh (Josh. xvi. 9; xvii. 9), and some belonging to Manasseh within the borders of Issachar and Asher, (Josh. xvii. 11.) Other similar cases, not expressly mentioned, are incidentally proved, in the course of the Bible narrative, to have existed. No special reasons for this arrangement are given, but it is obviously like what is commonly apt to occur in such territorial distributions. It should also be kept in view that the boundary lines in many places cannot be laid down with certainty, owing to the impossibility of determining the sites of the frontier towns named by Joshua. Besides this, it would seem that, in later times, cities were occasionally turned over from one tribe to another.

MAP VI.—THE KINGDOMS OF JUDAH AND ISRAEL.

ACCORDING to the words of Ahijah the prophet, taken literally, one tribe only—that of Judah—was to be reserved for the House of David, while ten were to take part with Jeroboam (1 Kings xi. 35, 36.) The terms of the prophecy may have had reference to the commencement of David's reign, when he was "anointed king over the House of Judah" (2 Sam. ii. 4–11), and when Abner maintained for two years the authority of Ish-bosheth "over Gilead, and over the Ashurites," (perhaps the *Asherites*, i. e. the Israelites dwelling north of Jezreel, called by the name of Asher, the chief tribe,) "and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel" (2 Sam. ii. 9). But it appears that the whole, or nearly the whole, of Benjamin, as well as Simeon and southern Dan, immediately submitted to Rehoboam, and continued to form parts of the Kingdom of Judah. It is not possible to mark the limits of the two kingdoms with exactness, as conflicts and exchanges must often have occurred in the border land. It appears that

Bethel, Jericho, and other towns passed over from one kingdom to the other, probably more than once. (2 Chron. xiii. 19; xv. 8; xvii. 2; 1 Kings xvi. 34.)

Jeroboam at first made SHECHEM his capital (1 Kings xii. 25), but afterwards TIRZAH (1 Kings xiv. 17), which continued to be the residence of the kings of Israel until Omri built SAMARIA (1 Kings xv. 21, 33; xvi. 8, 15, 23, 24).

Galilee (Josh. xx. 7; 1 Kings ix. 11), was originally the name of a district round the city of Kedesh, containing the twenty cities which Solomon gave to Hiram as a payment for the timber sent to Jerusalem. The name CABUL, (i. e. the dirty place,) at first the name of one of the twenty cities, appears, according to Josephus, to have been applied to this district by Hiram in the way of a pun. The name Galilee was subsequently extended over what seems to have been called the land of the Ashurites (*Asher*). See map V.

MAP VII.—THE DOMINIONS OF SOLOMON.

By David's victories over the Philistines, the Edomites, the Moabites and the nations of Syria, the territory of the Hebrews was extended to its utmost limits. (2 Sam. viii. 1–15.) The divine promise made to Abraham was now fulfilled almost to the letter,—"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. xv. 18.) The organization of this region by Solomon is described in 1 Kings iv. 1–28; ix. 17–23. We are not furnished with the necessary information to lay down the boundaries of the provinces into which it was divided, but the

names of such towns mentioned in the account as can be identified with probability will be found in the map. Solomon had become possessed of Ezion-geber and Elath, the seaports on the Red Sea, owing to the victories of David over the Edomites. This enabled him to carry on trade with the shores of the Indian Ocean (1 Kings ix. 26; 2 Chron. viii. 17, 18, &c.), and the traffic in their rich products appears to have been very lucrative. It was, apparently, with a view to land traffic with the east that he built Tadmor in the desert, which was afterwards called by the Greeks Palmyra (2 Chron. viii. 4).

MAP VIII.—LANDS OF THE JEWISH CAPTIVITIES.

The Babylonian Empire attained to its full extent under Nebuchadnezzar, B. C. 604–561. It was founded by Nimrod (Gen. x. 10, 11), and was the parent state of Assyria.

Assyria obtained the ascendancy over Babylonia in the thirteenth century B. C. From monuments discovered by Rawlinson, it appears that the first capital of Assyria was not Nineveh, but a city called by the name of the state, Asshur, situated sixty miles south of Nineveh. The modern name of the spot is *Kileh Sherghat*. It was here that Pul (2 Kings xv. 19) and Tiglath Pileser (2 Kings xv. 29; xvi. 7, &c.) must have had their seat of government in the first half of the eighth century. Sardanapalus the First removed the seat of government to *Nimrud*, probably the Resen of Gen. x. 12, about twenty miles below Nineveh: this must have been the capital when his son Shalmaneser brought away the captive Israelites, B. C. 721 (2 Kings xvii. 3; xviii. 9). Sennacherib was the first Assyrian monarch who established **NINEVEH** as a royal residence (B. C. 702). It would thus appear that it was not the capital of Assyria in the time of Jonah (who must have been nearly a contemporary of Jeroboam II. B. C. 825–773; see 2 Kings xiv. 25), great as it was then in extent and importance. The “King of Nineveh” mentioned in Jonah (iii. 6) may have been a viceroy. It was under Tiglath Pileser, Sargon (Is. xx. 1) Sennacherib, and Esarhaddon (2 Kings xix. 37; Ezra iv. 2),

towards the end of the eighth century B. C., that the Assyrian empire reached its highest glory. At this time it extended to the river Halys and the Mediterranean on the west, and to the Caspian on the north. Esarhaddon appears to have made **BABYLON** his residence for the last thirteen years of his reign, B. C. 680–667: it was during this period that Manasseh was brought before him and imprisoned. (2 Chron. xxxiii. 11.)

About B. C. 625, in the reign of Sardanapalus, the Babylonians along with the Medes having risen in rebellion, their combined forces sacked Nineveh and broke down the Assyrian power (Nahum i. ii. iii.; Ezekiel xxxi. 3). Assyria proper now became a part of the Babylonian Empire.

It was under Nabopolassar and his son Nebuchadnezzar that the Chaldeo-Babylonian Empire reached its highest point. The overthrow of Pharaoh Necho by Nebuchadnezzar (B. C. 604) is noticed in Jer. xlvi. 2; 2 Kings xxiii. 29. After this, Nebuchadnezzar subdued Phoenicia and his forces took Jerusalem in 587. The glory of Babylon was now complete, and realized the vision of the king as the golden head of the image whose “breast and arms were of silver, his belly and thighs of brass, his legs of iron, and his feet part of iron and part of clay.” (Daniel ii. 32, 28). Babylon was sacked by the Persians, and the empire destroyed, B. C. 538.

MAP IX.—ANCIENT JERUSALEM.

Jerusalem stands upon an undulating piece of table-land, which is surrounded on three sides by deep ravines, and was originally divided into two unequal portions by a considerable depression that extended from South to North through the old city, and then turned to the West. Like all other spots that have been thickly inhabited and subjected to the operations of war, its surface has undergone very considerable change in the course of ages. The general tendency of such changes must always be to reduce elevations and to fill up hollows. A formidable class of difficulties is thus introduced into inquiries on ancient topography, and in no city are these difficulties greater than they are in Jerusalem,

The ravines that surround the table-land on the East, South, and West, are from two to four hundred feet in depth. The depression existing between the eastern and the western heights, (the Tyropœon Valley,) is still of considerable depth in the part that lies south of the modern city wall, but the other portion of it is so nearly obliterated as to be traced only by careful observation.—The highest point of the city is its northwest corner, which is 2,580 feet above the sea level.

The excavations which are now in progress, clearly prove that the depressions were much greater in ancient times than it has been generally imagined. While the south wall of the Haram must originally have risen at least 180 feet above the ground at its foot, it stands less than ninety feet above the present surface.

Of the three walls, the one which formed a complete circuit was as old as the time of David and Solomon, and had been strengthened by their successors. It enclosed only the two heights in which stood the old city, the other walls having been

successively built to enclose the newer parts of the city that had been added on the north side.

The Second Wall reached over only a portion of the north side of the city. Starting towards the North from the gate called Gennath, after making two projecting angles, it terminated at the tower ANTONIA.

The Third Wall was designed and partly built by Herod Agrippa. From the Tower of the Furnaces its general direction was along the Joppa road nearly 1,000 feet; thence past the Royal Caverns to the “Tomb of the Fuller,” when it turned south and joined the old wall near the Pool of Bethesda. This wall encompassed the New City on three sides. At its northeast and northwest corners, and in fact throughout nearly its whole course, it appears to have coincided with the wall of the modern city.

The name **JERUSALEM** first occurs in the Bible as the capital of one of the Kings of the Amorites—Adoni-zedek—whom Joshua overcame and slew (Josh. x. 1–27). The whole course of Jewish tradition, in accordance with Ps. lxxvi. 2, identifies the place with the Salem of Melchizedek (Gen. xiv. 18). Some confirmation of this is found in Gen. xiv. 17, if “the valley of Shaveh” denotes the ravine of the Kedron. The similarity of the two names—Melchizedek, *king of righteousness*, and Adoni-zedek, *lord of righteousness*—which may have been mere variations of an official title, furnishes an argument of perhaps more weight. The tradition is as generally received that identifies the site of the Temple with the spot in “the Land of Moriah” (Gen. xxii. 2), where Abraham offered up Isaac, and in accordance with 2 Chron. iii. 1. But doubts on the subject have existed from early times, and many now suppose that the

offering up of Isaac took place on Mount Gerizim, and that the city of Melchizedek was the same as the Salim of John iii. 23. If Jerusalem is the same as the capital of Melchizedek, there can be no doubt as to the origin of the latter part of the name. As the word in the Hebrew takes the dual form, it would seem to mean *the two Salems*, which would well agree with the topography of the ancient city, standing as it did upon two heights. It is stated in Josh. xv. 63, that the Jebusites inhabited Jerusalem; they seem to have been regarded in the time of Adoni-zedek as a subordinate tribe belonging to the Amorites, and were at times included under their name (Josh. x. 12).

Jerusalem was taken, smitten with the edge of the sword, and set on fire by the Israelites after the conquest of Adoni-bezek (Judg. i. 8). But Jebusites continued to dwell with the Israelites in the city, (Josh. xv. 63; Judg. i. 21,) and held possession of "the stronghold of Zion" when it was taken by David: "Nevertheless, David took the stronghold of Zion; the same is the city of David." "So David dwelt in the fort and called it the city of David. And David built round about from Millo and increased (2 Sam. v. 7, 9; 1 Chron. xi. 4, 5, 8). Jerusalem now became the capital of the kingdom; but the site of the Temple was still in the hands of the Jebusite chief Araunah, who had made peace with David, and was on the most friendly terms with him, and from him it was obtained by purchase (2 Sam. xxiv. 16-25; 1 Chron. xxi. 15-28). The sight of the Temple must at that time have been of less elevation than the northern part of Mount Moriah, probably standing in the relation to it of a small spur or terrace, with a still lower terrace, (Ophel,) extending beyond it to the south.

THE PALACES.

DAVID dwelt for awhile in the stronghold of the City of David; but he afterwards built for himself "a house of cedar," and "prepared a place for the Ark of God, and pitched for it a tent" in the City of David.

When the Temple was completed, in the reign of Solomon, the priests *brought up* the Ark to place it in the Holy of Holies (1 Kings viii. 2, 4; 2 Chron. v. 2). These expressions render it highly probable that David's house of cedar and the tent that he pitched for the Ark were situated on the lowest terrace of the hill Moriah, below the threshing-floor, but above the house of Obed-edom. The position of OPHEL, the sloping ridge that was afterwards strengthened by Jotham and Manasseh (2 Chron. xxvii. 3; xxxiii. 14), answers to these conditions. But there is nothing to determine the exact site of the palace.

Solomon built a palace for himself called "the palace of the fort of Lebanon" (2 Chron. ix. 3, 16). The house of Pharaoh's daughter seems to have adjoined this palace (1 Kings ix. 24; 2 Chron. viii. 11). There is good reason to believe that it was situated upon Ophel, adjacent to the south side of the temple platform, at a lower level. It would thus seem that David's palace must have been to the south of Solomon's. It has been supposed that the vaults, traditionally called "Solomon's stables," may have belonged to the palace, but they are probably of much more recent date. The ascending subterranean passage under the temple platform, which still exists, possibly led from the palace to the Temple, and may have been "the ascent by which the King went up to the house of the Lord," which was one of the things which particularly attracted the attention of the Queen of Sheba (1 Kings x. 4, 5).

The eastern gorge is uniformly called either THE RAVINE OF THE KEDRON, or, THE TORRENT KEDRON. In our Bible, *brook* is used for *torrent*, both in the Scripture and in Josephus (2 Sam. xv. 23; 1 Kings ii. 37; 2 Kings xxiii. 4, 6; John xviii). A Jewish tradition, which can be traced to the fourth century and is adopted by the Moslems, would identify the Kedron with

"the valley of Jehoshaphat," where, in the vision of the prophet, the nations were summoned to judgment (Joel iii. 2, 12). Early travelers took up the name from the Moslems, and it has hence become current in Bible geography; but it has no proper connection with the sacred history. In the dry season the ravine contains no water, but there is evidence that a subterranean brook flows under it.

The ravine that skirts the city on its west and south sides was known as THE VALLEY OF HINNOM, or, THE VALLEY OF THE SON OF HINNOM, in very early times (Josh. xv. 8; xviii. 16). Nothing is known of the origin of the name. A certain spot in it became notorious as a place of idolatrous worship in the days of Solomon, and was called TOPHET (2 Kings xxiii. 10; 2 Chron. xxviii. 3; xxxiii. 6; Is. xxx. 33). The portion of the valley where Tophet was situated seems to have been called the LOWER GIHON.

En-rogel was a spring over which the boundary line passed (Josh. xv. 7; xviii. 16). Its situation may have been where the two ravines unite; but some would place it higher up the Kedron.

Gihon. The situation of Gihon is a question of some difficulty. It is first mentioned as the place where Solomon was anointed King, when the apprehensions of David, in his extreme old age, were excited on account of the conspiracy of Adonijah. The King was in his palace when he was informed of the sedition, and the conspirators were assembled at En-rogel. He commanded that Solomon should ride upon his own mule, and be brought down to Gihon, that he should there be anointed, and that a shout should be raised, "God save King Solomon!" accompanied by the blowing of trumpets. Joab, who was with Adonijah at En-rogel, heard the blast of the trumpets (1 Kings i. 9, 33, 34, 41). From this narrative it would seem that Gihon was at a lower level than the palace of David upon Ophel, that it was within a moderate distance of En-rogel, and that it was most likely not far from the palace.

"The well of Gihon," as it is called by Josephus in his narrative of these events, may, as some have suggested, be identified with the Pool of Siloam. As far as the place of the proclamation of Solomon is concerned, the question presents no great difficulty. But there are two other passages that are less clear. In 2 Chron. xxxii. 30, it is said that Hezekiah "stopped the upper water course of Gihon," (more properly *the waters of the Upper Gihon*,) "and brought it straight down to the west side of the city of David." From this it appears that there were two Gihons, an upper and a lower one. It has been commonly supposed that this distinction refers to two pools, called on the map the Upper Pool, (*Serpents' Pool*), and the Lower Pool. Both of these pools are on the west side of the city. But it seems more consistent to apply the term Upper Gihon, containing the "Upper Pool," to the northern part of the valley of Hinnom, in distinction from the Lower Gihon, (1 Kings i. 33, 38,) at the northeast corner of the city. Mr. Lewin (*Siege of Jerusalem*, p. 280,) identifies the conduit made by Hezekiah with one that is still used to convey the waters of the Upper Pool into the "Almond Pool," which is now commonly recognized as the "Pool of Hezekiah," which corroborates this view.

The Pool of Siloam is a reservoir which is supplied by a subterranean conduit from the Fountain of the Virgin. It is most likely "the old pool" of Is. xxii. 11, and may have been constructed by David or Solomon. Just below it is THE KING'S POOL (Neh. ii. 14, "the ditch" of Is. xxii. 11), which appears to have been a second pool made by Hezekiah "between the two walls," to preserve the surplus water of Siloam for the use of the people, in the near prospect of the siege by the Assyrians; supposed also to be the "Solomon's Pool" of Josephus.

MAP X.—THE TABERNACLE AND SOLOMON'S TEMPLE.

The Tabernacle.—It has been usual to represent the Tabernacle as a quadrangular structure of boards, with great masses of drapery simply thrown over it. The entire structure of the Sanctuary consisted of three main parts—"the tabernacle, his tent, and his covering." (Exod. xxxv. 11; xxxix. 33, 34; xi. 13; Num. iii. 25, &c.) These parts are always clearly distinguished in the Hebrew text, but in the English Bible they are confounded in many places. The purpose of the Tent and the Covering was evidently to enclose and protect the Tabernacle.

The Tabernacle proper was formed of ten curtains, or breadths, of fine linen embroidered in colors, and of forty-eight boards of shittim-wood (Exod. xxvi. 1-6, 15-30; xxxvi. 8-13, 20-34). The boards were each ten cubits long, and forty-six of them were a cubit and a half wide. They were placed upright, side by side, united by tenons, and rendered firm by horizontal bars. There were twenty boards on each side and six at the west end, with two narrow ones "for the corners," which seem to have been half a cubit in width (Exod. xxvi. 23; xxxvi. 28). The east end was left open. It thus appears that the length of the structure of boards was thirty cubits (forty-five feet), its width ten cubits, and its height ten cubits. There was within it, separating the Most Holy Place from the Holy Place, a veil of embroidered work, which was hung upon four pillars of shittim-wood overlaid with gold.

Each of the ten breadths of embroidered linen was four cubits in width and twenty-eight cubits in length. These were joined together in fives, so as to form two large curtains, which, when the Sanctuary was set up, were united by loops and golden hooks, so as to form one great whole ("one tabernacle," Exod. xxvi. 6; xxxvi. 13), measuring forty cubits by twenty-eight (sixty feet by forty-two).

The Tent consisted of eleven curtains, or breadths, of goats' hair-cloth, each thirty cubits long and four wide. These were joined into two large curtains, one of five breadths and the other of six, which when the sanctuary was set up, were coupled together by loops and hooks of brass so as to form a whole, "one tent" (Exod. xxxvi. 11; xxxvi. 18), just as the linen curtains were coupled together to make "one tabernacle." The only materials that are named for the construction of the Tent are the great curtain of goats' hair, and the five pillars for its front, with the veil attached to them. No particular material, it would seem, is mentioned, which did not form a visible part of the structure.

The Tabernacle stood within the Tent, and its dimensions are in just proportion to the place it appears to have occupied. Inside the Tabernacle there were four pillars, (two of which, probably, stood close to the wooden sides,) from which the inner veil was suspended.

Regarding the arrangement of the linen curtains and the boards, as together forming the Tabernacle, it has been suggested that the curtain might have been so arranged as to form a flat ceiling to the Tabernacle itself, and to hang down on the walls inside, as hangings or tapestry. Thus it is conjectured that the Most Holy Place formed a cube, and the Holy Place a double cube, having the same proportion as they are supposed to have afterwards had in the Temple.

The Covering, called in some places "the covering for the tent" (Exod. xxvi. 14; xxxvi. 19), was double, consisting of an underlayer of rams' skins dyed red, and an outer layer of what, in our version, is called badgers' skins. No measurement or further description is given of the covering of the tent. Its

use may have been to make an additional security against the weather, laid over the curtain of goats' hair, as well as to wrap up the parts of the Sanctuary and its furniture when the host was on the march (Num. iv. 6, 8, 10).

The Court of the Tabernacle (Exod. xxvii. 9-18; xxxviii. 9-10), was an enclosure of one hundred cubits (150 feet) by fifty cubits, surrounded by brass pillars five cubits apart, on which were hung linen curtains. The entrance at the east end was twenty cubits wide, and was closed by an embroidered curtain suspended from four pillars, which were probably furnished with some contrivance for drawing it up.

The Temple of Solomon.—The description of this structure is given in 1 Kings, vi.; 2 Chron. iii. The measurement of the holy places was sixty cubits (ninety feet) in length, and twenty cubits (thirty feet) in width. The Most Holy Place, which occupied the west end of this space, being twenty cubits high, was a cube of twenty cubits. The Holy Place, occupying the remainder of the interior, was twenty cubits broad, forty cubits long, and, it is supposed, twenty cubits high, the same as the Most Holy Place, thus forming a double cube. The entire height of the inside of the Temple is stated to have been thirty cubits (1 Kings vi. 2). In front of the Holy Place was a porch of the same width as the holy places (twenty cubits), and ten cubits in depth. Its height was one hundred and twenty cubits (2 Chron. iii. 4), and it may have assumed an architectural proportion not wholly unlike the towers of some of our cathedrals. The Temple was covered at its sides and back, for a portion of its height, by three stories of chambers.

Each story was five cubits high. The lower chambers were five cubits in width, the middle ones six cubits, and the uppermost seven cubits. The floor joists rested on projecting parts of the walls (1 Kings vi. 6). The chambers of each floor opened one into the other in succession. The middle floor and the upper floor were reached by winding stairways (1 Kings vi. 8). Above the chambers were the windows that lighted the Holy Place (1 Kings vi. 4). There may also have been another row of windows above them to light the upper chamber.

The coincidence of plan between the Temple and the Tabernacle is obvious. The chief dimensions of the former are just twice those of the latter. The length and width of the holy places of the Tabernacle, and the height of their side walls were exactly doubled in the Temple. The veranda of five cubits in width, formed on each side by the curtain of the Tent, represented the series of chambers on each side of the Temple, which, including the thickness of the walls made a width of ten cubits.

We have no direct information respecting the extent of the enclosure in which the Temple of Solomon was placed. We know that there were two courts, styled the "Court of the Priests," and the "Great Court" (2 Chron. iv. 9), and that the former, or "inner court" was surrounded by a wall of three courses of hewn stone, surmounted by a balustrade of cedar (1 Kings vi. 36). In the dimensions of the inner court, the analogy with the measurements of the Tabernacle was probably carried out.

Its length would, therefore, be two hundred cubits (300 feet), and its width one hundred cubits (150 feet). The outer court, according to Josephus, must have been the great square of four hundred cubits, which formed the platform of Zerubbabel's and Herod's temples.

MAP XI.—DIVISION OF THE KINGDOM OF HEROD THE GREAT.

THE dominions of Herod the Great were of nearly the same extent as those of Asamonean kings: they included the Holy Land with the western part of what was then called Idumæa. The other part of Idumæa formed a portion of the kingdom of Nabathæan Arabia. On the death of Herod his dominions were divided between three of his sons. Archelaus (Matt. ii. 22), with the title of Ethnarch, ruled over JUDEA, SAMARIA, and the western part of IDUMÆA: Philip was Tetrarch of ITUREA, and the REGION OF TRACHONITIS that included Trachonitis proper, Batanæa, Auranitis, and Gaulanitis (Luke iii. 1). Antipas was styled Tetrarch of Galilee (Luke iii. 1), but his dominions included GALILEE and PERÆA, i. e. the region beyond the Jordan. (See Matt. iv. 25; Mark iii. 8; John x. 40, &c.)

Archelaus was banished by the Roman government, A. D. 12, and his territory was then made an imperial province, of which Pontius Pilate became procurator, A. D. 26–36.—Philip, whose name never appears in connection with the history of our Lord, died A. D. 34, about four years after the Crucifixion.—Antipas, who is always called *Herod* in the Gospel (Luke xiii. 31; xxiii. 7, &c.), sometimes *Herod the Tetrarch* (Matt. xiv. 1; Luke iii. 9), and sometimes *Herod the King* (Matt. xiv. 9; Mark vi. 22, 25), was deposed by Caligula A. D. 40. The dominions of all these rulers were again gathered up into a kingdom under Agrippa I, the grandson of Herod the Great, A. D. 42. The political divisions marked in map xi. are those which existed during the public ministry of our Saviour.

NOTES ON SOME OF THE NAMES IN MAP XI

Enon, “near to SALIM,” (John iii. 23.) Robinson, in his second visit (vol. iii. p. 333), maintains the claims of a spot named Salim, where there are springs.

Arimathæa is named in no other connection than as the city of Joseph the “honorable counsellor” (Matt. xxvi. 57; Mark xv. 43; Luke xxiii. 51; John xix. 38). Two sites have

been suggested as probable, one to the north, the other to the south of Lydda; but the expression of St. Luke, xxiii. 51, “a city of the Jews,” would seem to fix its position on the borders of the Samaritan region.

Cæsarea, distinguished, according to Josephus as CÆSAREA AUGUSTA, was originally only a tower known as “Strato’s Tower,” with a quay or landing-place. Herod the Great lavished large sums in improving its harbor, and in adorning it as a royal residence. It afterwards became the Roman capital of Judæa and the official station of the procurators.

Cæsarea Philippi is mentioned only in Matt. xvi. 13; Mark viii. 27. The site is supposed to have been situated close to one of the chief sources of the Jordan, where, according to tradition, there was a cave dedicated to Pan.

Cana has been by old tradition identified with *Kefr-Kenna* about four miles and a half northeast of Nazareth.

Decapolis, (*the region of the ten cities*), is mentioned three times in the New Testament: Matt. iv. 25; Mark v. 20; vii. 31. It is noticed by Pliny, Josephus, and Ptolemy. Pliny observes that it is differently described by different writers, but he enumerates ten cities as belonging to it: Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippo, Dion, Pella, Gelasa (Gerasa), and Calatha (Canatha). In the New Testament the name seems to express the southern portion of the Tetrarchy of Philip. In Matt. xv. 25, it is expressly distinguished from Peræa, from Judæa, and from Galilee; while the northern part of Philip’s Tetrarchy seems to have been designated as “the towns of Cæsarea Philippi” (Mark viii. 27); and in Mark v. 20, Decapolis evidently includes the neighborhood of Gergesa.

Emmaus is said by St. Luke (xxiv. 13) to be sixty stadia from Jerusalem. Since the fourteenth century, the spot has been generally identified, but on no very definite ground, with *El-Kubeibeh*, where the name is placed on the map.

MAP XII.—MODERN PALESTINE.

THE map of Modern Palestine requires but little explanation, for he who is familiarly acquainted with the Palestine of the Bible, knows the land as it is to-day, for the ancient landmarks all remain, and in many cases, their very names remain; and can be traced in the Arabic forms. Look at the map, and see if in Askulan, Tubariyah, Kaisaryeh, Ghuzzeh, Asdud, Hesban, and scores of others, there is any difficulty of seeing the ancient Ashkelon, Tiberias, Cæsarea, Gaza, Ashdod, and Heshbon. In many cases the writing hides what the ear would detect, as in Yafa and Ludd. To hear them would be enough to detect Jaffa, or Joppa, and Lydda.

The main feature of Palestine is its long central ridge, which runs from the southern termination of the Lebanon mountains southward, till it melts into the desert at Beersheba. This range is here and there broken by a valley, such as Shechem and Esdraelon, beautiful and fertile, but for the most part is a barren and rugged tract, hard to traverse, and offering but little save biblical associations, to reward the traveler.

Western Palestine may be divided into five geographical districts. Two of these are on the south, where the geological

formation is a gentle anticlinal, giving a high and difficult hill country, having an average elevation of about 3000 feet in the center, with a broad plain on the coast, whilst a rapid descent on the east leads to the great crevice of the Dead Sea. The hill country is that of Judea. The great plain is that of Sharon and Philistia, delightful with flowers in the spring, but miserably neglected. Between these lies a low range of hills of cretaceous limestone. North of ancient Shechem the character of the country changes; the central watershed divides, one chain of hills running northwest and terminating in the great bluffs of Carmel, 1,300 feet above the sea, whilst a second chain continues due north, and separates the Jordan valley from the great plateau extending between the two ranges, known as the plain of Jezreel, or Esdraelon. The fourth district is the difficult hill country of Galilee, with a mere strip of plain on the coast—for the plain of Sharon, narrowing suddenly, is bounded by Carmel on the north—and in Phœnicia the hills come down almost to the sea itself. Last, but not least, the Jordan valley forms an absolutely distinct division, differing in climate, in fauna, in flora, and inhabited by a different race. Commenc-

ing at about sea level on the north, it descends to 600 feet below that level at the Sea of Galilee, and thence to nearly 1,300 feet—the level of the mean surface of the Dead Sea—below that of the Mediterranean.

Of this extent of country many districts are but little known. The plain of Sharon, Carmel, the greater part of Judea, and the central line of the country, have been often visited. But Philistia, or the southwest plain, and many other portions, were almost unknown previous to the work of exploration by the English Society, which was commenced in 1871. This important work is a regular trigonometrical survey, together with supplementary researches, antiquarian, biblical, and physical; and, although carried on in the face of great difficulties, it has been extended over the whole of central Palestine, embracing

the Jordan valley from the Sea of Galilee to the Dead Sea, and most of the entire region from the plain of Jezreel to the southern part of Philistia. East of the Jordan a similar work has been undertaken by an American party, but comparatively little progress has been made.

The Turkish rule in Palestine is fatal to all property. There is not efficiency enough to repel the depredations of marauders, and the poor Arabs have little inducement to till the ground, since here, as in Egypt, the tax-gatherer seizes all that is not needed to sustain life. There are no roads in the country, save the wretched one from Yafa to Jerusalem, and the admirable one, made by the French, from Beyrut to Damascus. The people live on a meager diet of bread and olives, and are poor and wretched.

MAP XIII.—THE SEA OF GALILEE.

Gennesaret (THE LAND OF) is mentioned in Matt. xiv. 34; Mark vi. 53. There can be no doubt that this is the same as the modern *el-Ghuweir*. It is a fertile crescent-shaped plain, on the northwest shore of the lake of Gennesaret, about three miles in length and one in width. From its sheltered situation, and especially from its depression of more than 500 feet below the level of the ocean, its climate is of an almost tropical character. Josephus describes it as if it was an earthly paradise, in which every useful plant grew and flourished.

Bethsaida (W.), distinguished as "Bethsaida of Galilee" (John xii. 21), was in the land of Gennesaret (Mark vi. 45), and near Capernaum and Chorazin (Matt. xi. 21; Luke x. 53).

Bethsaida (E.), commonly known as Bethsaida Julias, is on the east side of the Jordan valley. In Luke ix. 10, "the desert place," where the five thousand men were fed, is said to belong "to the city called Bethsaida." That this city must have been on the side of the lake opposite to Gennesaret, is shown in the account of the same event given by St. Mark, in which we are told that "the disciples, after the occurrence, crossed over to the other side unto Bethsaida," and "came into the land of Gennesaret" (Mark vi. 45, 53). It is consistent, therefore, that they went from one Bethsaida to the other.

Capernaum, as the ordinary home of Christ during His public ministry, is the place of deepest interest of all the cities on the Lake of Gennesaret. But the question regarding its site is a very difficult one. It was situated at *Tell Hum*, according to local tradition, and in the opinion of the greater num-

ber of recent travelers. Here are the most extensive ruins to be found in this part of Galilee. They occupy a space of half a mile in length, and a quarter of a mile in width. The foundations of an ancient synagogue have recently been traced, which, if we assume the identification of the city to be correct, must be regarded as indicating a spot of deeper interest than almost any other in the Holy Land, from its connection with our Lord's teaching, and his habitual attendance at public worship on the Sabbath (Mark i. 21; Luke iv. 31, 33; vii. 1, 5).

Dr. Robinson has regarded the site of *Khdn Minyeh* as more probable, where there is a considerable mound of rubbish, which may be the remains of a town, and a fountain of sweet water, called, *Ain et-Tin*, with some fig trees and rich herbage round it.

Chorazin is placed in the map at *Kerazeh*. There are here some extensive remains, including those of a synagogue, and a spring. But there is some doubt regarding its site.

Gergesa, or **GERGASA**, is said by Origen to have been situated on the east shore of the lake. The surveyors of the recent exploring expedition have visited the ruins of a place now called *Khersa*, or *Gersa*, and it is most likely that this is the true Gergesa.

Tiberias is mentioned in the New Testament only as giving to the lake one of its names, and as the home of a portion of the five thousand who were fed by our Lord on the other side of the lake (John vi. 1, 23; xi. 1). Towards the end of the second century it was the chief seat of rabbinical learning.

MAP XIV.—ST. PAUL'S MISSIONARY JOURNEYS.

The First Journey.—St. Paul's first journey, in which he was accompanied by St. Barnabas, is described in Acts xiii. 4; xiv. 28. They started from Antioch, embarked at **SELEUCIA**, and sailed to **SALAMIS**, one of the chief cities of **CYPRUS**. Having gone through the island, they came to **PAPHOS**, the residence of the deputy, Sergius Paulus. From Paphos they went to **PERGA** in **PAMPHYLIA**, where John Mark, who had accompanied them thus far, left them and returned to Jerusalem.

They then proceeded to **ANTIOCH** in **PISIDIA**. Driven out from thence, they came to **ICONIUM**; and being again obliged to flee, they proceeded to **LYSTRA** and **DERBE** in **LYCAONIA**, with "the region that lieth round about." They then turned back, doubling their way to **PERGA**, and embarked at **ATTALIA** to return to **ANTIOCH**. This journey appears to have occupied little more than a year, probably parts of A. D. 47 and A. D. 48.

The Second Journey.—The narrative of the second

journey is given in Acts xv. 36; xviii. 22. After attending the council at Jerusalem, St. Paul and St. Barnabas returned to Antioch, and when about to commence another journey, they determined to separate, owing to their difference respecting Mark. St. Paul took Silas as his companion, and "went through SYRIA and CILICIA, confirming the churches." He then proceeded, probably through the pass in Mount Taurus called the Cilician Gates, to DERBE and LYSTRA, when he invited Timothy to become his companion, and went through "PHRYGIA and the region of GALATIA." Being forbidden by the Holy Ghost to preach the Word in ASIA and BITHYNIA, he passed through MYSIA to TROAS, where he was joined by St. Luke. He was here summoned by a vision to pass over to MACEDONIA, and sailed by SAMOTHRACIA to NEAPOLIS. From thence he went on to PHILIPPI, where he abode "certain days." St. Luke appears to have left the party at PHILIPPI. St. Paul, with Silas and Timothy, pursued his journey through AMPHIPOLIS and APOLLONIA, to THESSALONICA, the capital of the province of MACEDONIA, where he remained for three weeks. After spending some short time at BEREIA, St. Paul went by sea to ATHENS, leaving Silas and Timothy to follow him. He spent a short time at ATHENS, and went on to CORINTH, where he spent a year and a half, and appears to have written the First and Second Epistles to the Thessalonians. Intending to keep the approaching feast of Pentecost at Jerusalem, he embarked from CENCHREA, one of the two seaports of Corinth, for EPHESUS. Priscilla and Aquila accompanied him thus far. Making a very short stay at EPHESUS, he sailed for CESAREA, and when he had "gone up" (that is, up to Jerusalem) and saluted the Church, he returned to ANTIOCH. This second journey appears to have occupied something less than three years, from the autumn of A. D. 51 to the spring of A. D. 54.

The Third Journey.—The third journey is given in Acts xviii. 23; xxi. 17. From Antioch the Apostle went over "all the country of GALATIA and PHRYGIA in order." It is probable that he followed the great line of traffic from ANTIOCH through Tarsus, his native place, the capital of Cilicia, and Cassarea Mazaca, called also Cässarea ad Argæum, the capital of Cappadocia, to Tavia, the easternmost of the chief Galatian cities. He passed on to EPHESUS, where he remained three years, and probably wrote the Epistle to the Galatians and the First Epistle to the Corinthians. Taking his leave of EPHESUS, he sailed to TROAS, and remained there a short time, in the hope that Titus would join him. He then proceeded to MACEDONIA, where Titus came to him, and most probably made some stay at PHILIPPI. St. Luke says that, having "gone over those parts," he went to GREECE. It is highly probable that at this time he prolonged his journey and "preached the Gospel of Christ round about unto ILLYRICUM." In Greece he abode three months, and wrote the Epistle to the Romans, spending, as we may suppose, most of the time at Corinth. He proposed to return to Syria directly, as he had done in his second journey; but was induced, owing to the treachery of the Jews, to go by way of Macedonia. He was accompanied by Timothy and six other disciples, and probably took the regular road through Berea, Thessalonica, and Amphipolis to Philippi. Here he was joined by St. Luke, and sent on the companions who had thus far traveled with him, to TROAS. Having rejoined the party, he remained at TROAS seven days. His companions embarked from TROAS, but he himself walked on for about nine miles, to Assos, where they took him on board. They then went by MITYLENE, CHIOS, SAMOS, and TROGILLIUM, to MILETUS, where St. Paul sent for the elders of the Ephesian Church and took his solemn farewell of them. They called at Coos and RHODES on the voyage to PATARA, one of the seaports of Lycia, where they left the ship

which appears to have conveyed them from TROAS, and embarked in another for TYRE. Here again they took ship for PTOLEMAIS, and CESAREA, where they stayed some days with Philip the evangelist, and then completed their journey to Jerusalem by land. This third journey appears to have occupied nearly four years, from the summer of A. D. 54 to the spring of A. D. 58.

ST. PAUL'S VOYAGE FROM CESAREA TO ROME.—(Acts, xxvii. 1—xxviii. 16.)

St. PAUL was sent by Claudius Lysias from Jerusalem to CESAREA by ANTIPATRIS. When it was determined that he should go to Rome, he embarked, with other prisoners, under the charge of Julius the Centurion, in a trading ship of ADRAMYTNIUM, a seaport of MYSIA. They touched at SIDON, sailed to the North of CYPRUS owing to contrary winds from the West, and, passing the coasts of CILICIA and PAMPHYLIA, came to MYRA, the chief seaport of LYCIA. It is likely the ship of Adramytium now turned homewards towards the North.

Julius and the prisoners re-embarked in a ship of Alexandria—probably one of the many that were then employed in conveying corn from Alexandria to Italy, a large number of which discharged their cargoes at Puteoli. It would seem that this ship, in accordance with a custom which experience had recommended in ancient navigation, when her direct course was opposed by strong westerly winds, had made her passage from Alexandria to Myra, where she could take advantage of a favorable current. The weather did not improve, and they were "many days" in sailing 130 miles, when they found themselves off CNIDUS. They here lost the favorable current which sets to the west from Myra to Cnidus, and, being still kept back by the west wind, they made for CRETE, rounding Cape SALMONE, with a view, as it would seem, to get on as well as they could under the lee of the island. They advanced to a seaport, called FAIR HAVENS, near the city of LASEA. St. Paul advised that they should remain there till the stormy season was past. But it was determined by the Centurion, in accordance with the opinion of the pilot and the owner of the ship, that they should try to get on to PHÆNICE (or *Phœnix*, as it should be called), the harbor of which was supposed to be a better place of shelter than Fair Havens, being secured by the land from all the west winds, whether they inclined to the North or the South.

When they started from Phoenix, "the south wind blew softly," but there presently arose a hurricane from the East-northeast, formerly called in those seas *Euroclydon*, in modern times, a *Levanter*. They were compelled to scud before the gale, and were driven towards the little island of CLAUDA. Under the lee of the land, they managed to take in the boat that they had towed from Fair Havens, reckoning on the continuance of the gentle south wind with which they started. They were now in dread lest, overpowered by the wind, they should be driven as far as THE QUICKSANDS of the Syrtis.

Assuming that the wind continued to blow from the East-northeast, a vessel would be drifted to the West-northwest, which, in this case, would be from Claudia to Malta. At length the ship was driven on the island of MELITA (now known as Malta).

After remaining in Melita for three months, St. Paul and his companions embarked in another ship of Alexandria, called the Castor and Pollux. They touched at SYRACUSE, and "fetching a compass" in consequence of adverse winds, reached RHEGIUM, where they waited a day for a fair wind to carry them through the Strait of Messina to PUTEOLL, from whence St. Paul proceeded to Rome by THE APPIAN WAY, where he was met by some of the brethren, who came to meet him as far as THE THREE TAVERNS and THE FORUM OF APIUS. It appears that he sailed from Cassarea in the autumn, and reached Rome in the early spring.

MAP XV.—MODERN JERUSALEM.

Jerusalem stands on the summit of a broad mountain ridge, which extends from the Plain of Jezreel on the north, to the Desert of Beersheba on the south, and from the Plain of Sharon and Philistia on the west, to the valley of the Jordan and the shores of the Dead Sea on the east. The summit of the ridge is broken up into a wilderness of bleak limestone crowns, separated by deep ravines, so that the whole has a dreary and desolate aspect. White rocks project from the scanty soil, and the soil itself is almost as white as the rocks, save where a little fountain trickles, or a vine stretches out its long green branches, or a dusky olive lifts its rounded top and casts its dark shadow.

In the midst of these crowns two valleys commence—at first only as gentle depressions in the rocky plateau—and both run eastward for a short distance. That on the north, after continuing about one and a half miles, makes a sweep to the south, descending rapidly, and becomes deep and narrow, with precipitous sides. This is the VALLEY OF THE KIDRON, called also the VALLEY OF JEHOSHAPHAT. The other valley, after running east by south for three-fourths of a mile, suddenly turns southward, but in little more than half a mile a rocky hill-side again forces it into an easterly course. It now descends between broken cliffs on the right and shelving banks on the left until, half a mile further on, it unites with the Kidron. This is the VALLEY OF HINNOM. On the broad ridge between these two valleys stands Jerusalem. This ridge is divided by another valley—the TYROPEON—which extends with a slight curve from the northwest to the southeast, and joins the Kidron a little above its junction with the valley of Hinnom. (See map ix.) Of the two portions into which the ridge is thus divided that on the west is the larger and loftier, and is the Mount Zion of Scripture, and that on the east is Mount Moriah. All around the site are loftier summits, overtopping the buildings of the city from 50 to 200 feet, with openings here and there through which glimpses of the more distant country are obtained. The terraced sides of the triple-topped Mount of Olives rise steeply from the Valley of Jehoshaphat, a little to the eastward, and at its foot lies the Garden of Gethsemane.

Jerusalem is surrounded by walls, high and imposing in appearance, but far from strong. They were erected as they now stand in the year 1542, by Sultan Sulieman, and appear to occupy the site of the walls of the middle ages, from the ruins of which they are mostly constructed. On the eastern side, along the brow of the Valley of Jehoshaphat, the section of the wall south of St. Stephen's Gate is of far earlier date, and is constructed in part of massive beveled stones. The southeastern section is of a similar character. The circuit of the walls is 4,326 yards. The form of the city is irregular, the walls having many indentations and projections, but four sides can easily be made out, and these nearly face the cardinal points. The eastern wall runs in nearly a straight line along the brow of the Valley of Jehoshaphat. The northern runs nearly west for about six hundred yards, over two ridges of rock, which have been excavated to a considerable depth on the outside, giving the battlements an imposing and picturesque appearance. Turning southwest, the wall then crosses the valley in which is the Damascus Gate, and ascends the ridge to the northwest angle, where there is a projection. This is the highest point in the city, and commands a fine panoramic view. On the outside the rock has been cut away to some depth, while on the inside are massive foundations of an ancient tower. The western wall runs southeast to the Jaffa Gate, then south along the

brow of the Valley of Hinnom. Adjoining the Jaffa Gate on the south are the massive towers and deep moats of the old citadel. The southern wall is carried eastward over the level summit of Zion, then east by north in a series of zigzags, down the declivity and across the Tyropeon, till it joins the southern wall of the Haram.

There are at present five open gates in the walls—two on the south, and one near the center of each of the other sides. They all appear to occupy ancient sites: (1.) *Bāb el Khulīl*, “Jaffa Gate,” on the west side of the city, close to the northwestern angle of the citadel. All the roads from the country south and west converge to this gate. (2.) *Bāb el-Amūd*, the “Damascus Gate,” on the north, in the center of the valley between the two ridges on which the city stands. This is the most ornamental of all the gates, and presents an imposing appearance, with its turrets, battlements, and machicolations. The great northern road leads from it, past the Tombs of the Kings (see map xiii.), and on the ridge Scopus to Samaria and Damascus. (3.) *Bāb Sitti Maryam*, “St. Stephen’s Gate,” on the east, about 200 feet north of the Haram wall. A road leads from this gate down to the Kidron, and thence over Olivet to Bethany and Jericho. (4.) *Bāb el-Mughdrībēh*, “Moorish Gate,” on the south, near the center of the Tyropeon, is a small, obscure portal, and does not appear to have been much used. (5.) *Bāb en-Neby Dād*, the “Gate of the Prophet David,” or “Zion Gate,” is on the summit of the hill of Zion, and has in front of it a small Armenian convent, and a group of buildings clustering around the Tomb of David. Besides these there were two gates that are now walled up—“Herod’s Gate,” on the north side, about half way from the Damascus Gate to the northeast angle of the city, and the “Golden Gate,” in the eastern wall of the Haram.

The streets of Jerusalem are more regular than those of most Eastern cities, but they are narrow and wretchedly paved, when paved at all. One street—and it is generally the first trodden by western pilgrims—leads from the Jaffa gate eastward past the open space beside the citadel, then down the side of the ridge and across the valley to the principal entrance to the Haram. The western portion is called “David Street,” and the eastern portion “Temple Street.” Another of the principal streets commences at the Damascus Gate and traverses the city from north to south, passing near the eastern end of the “Church of the Holy Sepulcher,” and through the principal bazaar, terminating a little eastward of the Zion Gate. The northern section is called “Damascus Street,” and the southern “Mount Zion Street.” These two streets divide the city into four quarters. The northeast is the Mohammedan quarter, the northwest the Christian quarter, the southwest the Armenian quarter, and the southeast the Jewish quarter.

The principal building in the Mohammedan quarter is the *Serai*, or “palace,” a large, straggling structure, adjoining the Haram area on the northeast. From its flat roof one can get the best view of the sacred enclosure, and the numerous structures with which it is adorned. There are also in this quarter the beautiful little church of St. Anne, recently restored by the French, the new Austrian Hospital, and the English, French, Prussian, and Austrian Consulates. In the Christian quarter is the Church of the Holy Sepulcher, with the Greek Convent on the west. The Latin Convent, near the northwest angle of the city, is very conspicuous, from its lofty position. The Armenian Convent, the largest building in the city, occupies a noble site on the summit of Zion, while near it on the north is the

English Church, simple and chaste in style. But by far the most remarkable and striking building in the Armenian quarter is the citadel, whose massive towers loom heavily above all around them. The Jewish quarter has no structure of note, with the exception of the new synagogues. It embraces the eastern declivity of Zion, and a part of the Tyropœon below. The buildings do not nearly fill up the space enclosed by the walls of the city. There is a group of gardens at the northeastern angle, and another group at the northwestern. At the southwestern angle is the large garden of the Armenian Convent, while an extensive tract of waste ground, partly covered with heaps of rubbish, and partly overgrown with prickly pear, extends along the southern wall, from the western limits of the Jewish quarter to the Haram. The site of the once splendid palace of the Knights of St. John, in the very center of the city, is also at present bare and desolate.

The HARAM constitutes a quarter by itself, almost equal in extent to one-fourth of the city. It is beautiful, too, as it is spacious. The massive and lofty walls that surround and support it; the green grass of the enclosure, dotted with olives and cypress and ornamented by marble fountains and *Mihrabs*; the broad elevated platform, encircled by graceful arches, and diversified by carved pulpits, prayer-niches and cupolas; and the great mosque itself, with its noble dome rising up in the center of all, bright and gorgeous as a vision of fairy-land, its enameled tiles glittering in the sunbeams, and exhibiting all the hues of the rainbow, wrought into patterns of wondrous intricacy and grace—these together form a picture such as is scarcely surpassed in the world. It is alike the pride and ornament of the city, well worthy of its name—*El-Haram-esh-Sherif*—“the Noble Sanctuary.” It is so secluded, so still and solemn, that the very sight impresses one with a sense of its sacredness. And when, on a bright summer eve, dome and cupola and fretted wall, give back the ruddy tint of the western sky, and white figures of veiled women steal, spectral-like, through the somber foliage, and turbaned heads bow before numerous prayer-niches, the scene presented is one of deep and most absorbing interest.

“The Dome of the Rock,” is the name of the central mosque, which, with its spacious area, gives such a charm to every view of Jerusalem from the Mount of Olives. There is, perhaps, no point from which it can be seen to such advantage as that where the road from Bethany tops the southern shoulder of the hill.

The ravines of Hinnom and Jehoshaphat are also seen sweeping round the ridges on which the city stands. The Haram is in the foreground, perched on the top of Moriah, supported by massive walls; beyond are the white and gray buildings of the city, undulating over the summits and sides of Zion, Akra, and Bezetha, diversified with dome and minaret, while the whole is encircled by a picturesque zigzag line of battlements.

Jerusalem is chiefly supplied with water by its cisterns. Every house of any size has one or more of them, into which the winter rains are conducted by little pipes from the roofs and court-yards. These private cisterns are generally vaulted chambers with only a small opening at the top, surrounded by stonework, and furnished with a curb and wheel. With proper care the water remains pure and sweet during the whole summer. Many of them are ancient, and we have every reason to believe that this mode of obtaining a supply of water was adopted from the earliest ages. Besides these covered cisterns there are many large open reservoirs in and around the city. The Holy City would appear always to have had a full supply of water for its inhabitants. In the numerous sieges to which it has been exposed from the earliest ages to the present time, we nowhere read of want of water within the city, while the besiegers have often suffered severely, and have been compelled to bring water from a great distance.

The climate of Jerusalem is on the whole salubrious. The general temperature of the mountainous region on which the city stands does not differ much from that of the south of France; but there is a wide difference in other respects. The variations of rain, sunshine, and shade, which in a greater or less degree prevail during the summer in most parts of Europe, are here unknown. From May to September is an uninterrupted blaze of sunshine. There is generally a breeze, but as during the day it is wafted across white sterile hills, by which the sun's rays are strongly reflected, it becomes like the “breath of a furnace.” The rains begin about the middle of October, and usually cease in April, though showers sometimes fall in May. Snow often falls in January and February, and ice occasionally appears on the surface of the pools. The Sirocco wind, which blows at intervals in the spring and the early part of summer, is the most oppressive. This wind always comes from the south, and illustrates our Lord's words in Luke xii. 55,—“When ye see the south wind blow, ye say, there will be heat; and it cometh to pass.”

THE JEWISH AND ROMAN MODES OF COMPUTING TIME MENTIONED IN THE SCRIPTURES.

I. The Hebrews, in common with other nations, divided their *Days* into natural, consisting of day and night; and artificial, from sunrise to sunset, to which there is reference in John xi. 9. They reckoned their natural days from sunset to sunset, according to the original arrangement,—“the evening and the morning were the first day” (Gen. i. 5). The artificial day, which began at sunrise and ended at sunset, consequently varied in its length according to the season of the year, though Canaan being situated much nearer the Equator, the difference was not so great as in our country.

II. The day was divided into twelve *hours*, (John xi. 9.) which were equal with respect to each other, but unequal with respect to the different seasons of the year. These

hours were computed from about six in the morning to six in the evening; the first hour corresponding to our seven o'clock, the second to our eight, the third to our nine, &c. The first mention of hours in the Sacred Writings is in the Book of Daniel (ch. iii. 6, 15; v. 5). HERODOTUS states that the Chaldeans were the inventors of this division of time, and it has been supposed that the Jews derived their hours from them; but it appears more probable that they were introduced by the Romans. In the time of Nehemiah, the day was divided into four parts (Neh. ix. 3). Previous to this period the only divisions of the day that appear to have been recognized were *morning, noon, and evening.* (Ps. lv. 17.)

III. The night among the Hebrews was anciently divided

into three parts or *watches* (Ps. lxiii. 6; xc. 4), though the division into twelve hours, like those of the day, also afterwards obtained. The first was called the *beginning of the watches*, the second, the *middle watch*, and the third, the *morning watch*. Subsequently, in the time of our Saviour, the night was divided into four watches—a fourth having been introduced by the Romans, who derived it from the Greeks. The first watch commenced about six and continued till nine; the second began at nine and ended at twelve; the third lasted from twelve to three; and the fourth began at three and closed at six. All these are distinctly mentioned in Mark xiii. 35. “Watch therefore, for ye know not when the master of the house cometh; at even, or at midnight, or at the cockcrowing, or in the morning.”

IV. Seven natural days constituted a *week*. This division of time appears to have been observed by all nations, probably from the beginning of the world; and, it originated with God himself, who, after he had created the world in six days, “rested on the seventh” or *Sabbath*, and blessed and sanctified it. The term *Sabbath* has been employed by the Syrians, Arabians, Christian Persians, and Ethiopians, to denote the whole week, as well as the day properly so called. It does not appear that the Hebrews had any names for the days of the week; but they numbered them in their order, the first, the second, &c., the seventh or last day of the week being the Sabbath.

V. The *Months* of the Hebrews were lunar months, and each began with the new moon. As the synodical lunar month is about 29½ days, they made their month consist alternately of 29 and 30 days, according as the new moon appeared sooner or later; and their months were thus made to keep pace nearly with the lunations. In this manner the Jewish calendar was regulated by the law of Moses, which appointed the day of the new moon, or rather the first day of its appearance, to be a solemn festival, and the beginning of the month. But it appears that in the time of Noah, the year consisted of twelve months, each of thirty days; for in the account of the deluge, 150 days are mentioned as equivalent to five months. (Gen. vii. 11, 24; viii. 3, 4, 13, 15.) From these passages it appears that the months originally had no particular names, but were called the *first*, *second*, *third*, &c. Afterwards, however, they were given distinct names, as Abib (Exod. xiii. 4), Zif (1 Ki. vi. 1, 37), Ethanim (1 Ki. viii. 2), and Bul (1 Ki. vi. 38). These names, after the Babylonian captivity, were exchanged for others of Chaldean, Syrian, or Persian origin: thus Abib was termed Nisan; Zif, Iyar, &c.

VI. The Jewish *year* consisted of twelve lunar months, amounting to 354 days; but, as this falls eleven days short of the solar year of 365 days, it would have produced an entire change in the seasons, and with it a total derangement of the fasts and festivals. In order to remedy this inconvenience, they added a whole month to the year, as often as it was necessary; commonly once in three years, and sometimes once in two years. The intercalary month was added at the end of the ecclesiastical year, after the month Adar, and was therefore called *Véadar*. At first the Jews began the year with the autumnal equinox, or the month Tisri, because it was believed

the world was created at that time; and from it they continued to compute their jubilees and to date contracts and other common occurrences, whence it was termed the *civil year*. But after their departure from Egypt, which happened in the month Abib or Nisan, in commemoration of this deliverance they afterward began their year from the beginning of that month, which usually happened about the time of the vernal equinox; and according to this form, which was termed the *sacred* or *ecclesiastical year*, they celebrated their fasts and festivals, and other ecclesiastical observances. While the Jews continued in Palestine, the commencement of their months and years was not settled by any astronomical rules, but by the phase, or actual appearance of the new moon; but after they became dispersed through all nations, they were obliged to make use of astronomical calculations and cycles, for fixing their new moons and years, as well as their fasts and festivals. The first cycle they used for this purpose was of eighty-four years; but this being discovered to be faulty, they had recourse to the Metonic cycle of nineteen years, which was established by the authority of Rabbi Hillel, prince of the Sanhedrin, about the year 360 of the Christian era, which they still use. In the compass of this cycle there are twelve common years, consisting of twelve months, and seven intercalary years, consisting of thirteen months, which are the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth of the cycle.

The Jewish year being composed of months purely lunar, and the intercalations being made of one whole lunar month at once, the commencement of their months cannot be fixed to any certain day in the Julian calendar, but they fall within the compass of thirty days sooner or later. The following table exhibits the Jewish months in the order of the sacred year, with the corresponding months of the Julian year within the compass of which the Jewish months fell:

	days.
1. Nisan or Abib, the 7th month of the civil year,	20 . . .
2. Zif or Iyar, the 8th month of the civil year,	29 . . .
3. Sivan, the 9th month of the civil year,	30 . . .
4. Tammuz, the 10th month of the civil year,	29 . . .
5. Ab, the 11th month of the civil year,	30 . . .
6. Elul, the 12th month of the civil year,	29 . . .
7. Tisri or Ethanim, the 1st month of the civil year,	30 . . .
8. Marchesvan, or Bul, the 2d month of the civil year,	29 . . .
9. Chislen, the 3d month of the civil year,	30 . . .
10. Tebeth, the 4th month of the civil year,	29 . . .
11. Sebat, the 5th month of the civil year,	30 . . .
12. Adar, the 6th month of the civil year,	29 . . .

The thirteenth month, Véadar, answered mostly to the end of March, it being only intercalated when the beginning of Nisan would otherwise be carried back into the end of February. In the above table, we have given the corresponding months of the Julian calendar as usually reckoned; but it is highly probable, if not certain, that the Jewish calendar has been corrupted, at some period subsequent to the dispersion, and that every month originally commenced one month later: thus Nisan instead of March should begin in April; Iyar instead of April should begin in May, &c.

INDEX.

EXPLANATIONS.

Abu, Father. **'Aim** (pl.) **'Ayām, Neba**, Fountain. **Ard**, **Morj**, **Sahel**, Plain. **Bahr**, Sea or Lake. **Bahret**, Diminutive of Bahr. **B.,** **Beit**, House. **Belad**, District. **Bint** (pl.) **Benat**, Daughter. **Bir**, Well. **Birket**, Pool. **Burj**, **Kul'ah**, **Musr**, Castle, Tower. **C.**, Cape. **D.**, **Deir**, Convent, Residence. **Derb**, Road. **E.**, Island. **Ibn** (pl.) **Beni**, Son. **J.**, **Jebel**, Mountain. **Jisr**, Bridge. **K.**, **Kefr**, Village. **Kha**, **Kham**, Inn, Lodging place. **Kharbet**, Ruin. **Kul'ah**, Castle. **Kurn** (pl.) **Kurān**, Horn. **Kuryeh**, Town. **Ksar**, Castle. **L.**, Lake. **M.**, **Mt.**, **Mata**, Mount, Mountains. **Mar**, Monastery. **Morj**, Plain, Meadow. **Mexra'ah**, Farm. **N.**, Nahr, River. **Nebi**, Prophet. **Nukh**, Pass. **R.**, River. **Ras**, Cape, Head of Stream. **Sahel**, Plain. **S.**, **Sheikh**, Elder, Chief. **Suk**, Market. **T.**, Tell, Hill, Mound. **Uma**, Mother. **W.**, **Wady**, Valley Watercourse. **ed**, **el**, **en**, **er**, **es**, **esh**, **et**, **eth**, **ex**, are various forms of the Arabic Article.

Abadtyeh

Bahret el Kibliyah

Name.	Plate.	Indica-tion Figures.	Name.	Plate.	Indica-tion Figures.	Name.	Plate.	Indica-tion Figures.	Name.	Plate.	Indica-tion Figures.	Name.	Plate.	Indica-tion Figures.
Abadtyeh, cl	15	1 C	'Ain Dūk	15	2 C	Anah	8	4 B	Ard el-'Ahmar	15	1 C	Asshur	8	5 B
Abana, r	5	3 A	'Ain el	4	7 B	Ananim	1	3 D	Ardelan	8	7 B	Assos	14	4 B
Abana, r	6	3 A	'Ain el Alya	4	7 C	Anāta	15	4 A	Ard el-Mūsa	15	3 A	Assyria	2	6 B
Abana, r	6	3 A	'Ain el Ary	8	2 B	Anatho	8	5 B	Argaeus, <i>mt</i>	14	6 B	Assyria	8	5 B
Abana, r	7	4 C	'Ain el-Barideh	12	2 B	Anathoth	6	2 C	Argib, K	15	2 A	Assyrians, Camp		
Abdeh	12	2 A	'Ain el-Barideh	13	1 B	Anathoth	15	4 A	Argob	8	6 B	of the	9	1 A
Abdon	6	2 A	Ain el-Hand	15	4 B	Anbar	8	5 C	Argob	6	3 A	Ataroth	3	5 C
Abel Beth Maachah	5	2 A	Ain es-Silwān	15	4 B	Ancient Bitter Lakes	4	5 B	Argob	7	4 D	Ataroth	5	2 C
Abel Beth Maachah	6	2 A	'Ain et-Tin	15	1 A	Ancyra	14	5 B	Arimathaea	11	2 B	Atfech	4	4 C
Abel Beth Maachah	7	3 C	'Ain Eyub	15	1 A	Anthemusia	8	3 A	Arioch, Plain of	8	6 C	Athens	3	4 B
Abel Meholah	5	2 B	'Ain Hamul	15	2 A	Anthemusia	8	3 A	Arish, el	4	6 A	Athens	14	3 B
Abel Meholah	6	2 B	'Ain Hand	15	1 B	Anthemusia	8	3 A	Arkites	1	9 A	'Athlit	19	1 B
Abel Shittim	5	2 C	'Ain Howara	4	5 C	Anti Lebanon, <i>mts</i>	5	2 A	Ar Malcha	8	6 C	Atræ	8	5 B
Abes	5	2 B	'Ain Jidya	12	2 C	Anti Libanus, <i>mts</i>	7	4 C	Armenia	2	6 B	Attalia	14	5 B
Abil	19	2 B	'Ain Kirdah	15	3 B	Antioch	8	2 A	Armenian Convent	15	2 C	Attarus	19	2 C
Abil el Kamh	15	2 A	'Ain Naba	4	5 C	Antioch	15	6 B	Armenian Convent			'Auich, N. cl	19	1 B
Abiene	11	2 A	'Ain Shems	12	1 C	Antioch	15	5 B	of St James	15	2 C	Auranitis	11	3 B
Abiunael	1	6 E	'Ain Yalo	15	3 C	Antipatris	11	1 B	Armenian Quarter	15	1 C	Australia	16	11 G
Aboukir	4	3 A	'Ainch	15	2 C	Antipatris	14	5 C	Arnon, r	3	5 C	Australia, South	16	11 G
Aboukir Bay	4	3 A	Aji, r	8	7 A	Antonia	9	3 A	Arnon, r	5	2 C	Australia, West	16	10 G
Absolom, Tomb of	15	3 B	Ajlān	12	1 C	Antubeh	15	4 C	Arnon, r	6	2 C	Austria	16	7 C
Abd Dls	13	3 B	Akabah, cl	6	7 C	Apamea Mesenes	8	5 B	Arnon, r	7	3 D	Austrian Hospital	15	2 B
Abd Girgeh	13	4 D	Akabah, Gulf of	6	7 D	Apameia	8	3 A	Aroer	3	4 C	Auyeh, el	19	1 D
Abd Maruk	4	3 C	Akhadar, N	15	1 B	Apamia	8	7 D	Aroer	5	5 C	Ava	8	5 C
Abd Nishabeh	4	3 B	'Akka	15	2 B	Aphek	5	5 B	Aroer	5	1 C	Avinus	3	4 C
Abd Nuteighinbeh	4	6 C	'Akka Bay	15	1 B	Aphek	5	2 B	Aroer	5	2 C	Axenus, Sea of	1	4 B
Abd Shushet	15	1 A	'Akka, Plain of	15	2 B	Aphek	6	2 B	Aroer	6	1 C	Axenus, Sea of	14	5 A
Abusir	4	2 B	Akrabeh	15	2 B	Aphek	7	3 D	Aroer	6	2 C	Aydin Mūsa	3	2 E
Abd Taki	4	2 B	Akrabbim, Ascent			Apollonia	8	6 B	Aroer	7	2 E	Aydin Mūsa	4	5 C
Abd Zabūra, N	15	1 B	of	5	5 D	Apollonia	14	3 A	Aroer	7	3 E	Azakah	6	1 C
Accad	1	5 C	Akrabbim, Ascent			Apostles, Well of			Arphazad	1	5 C	Azakah	7	2 E
Accad	8	4 A	of	5	2 D	the	15	4 B	Ar,(Rabbath)Moab	3	5 C	Azem	3	4 D
Accho	5	2 B	Alam-Melech	5	2 B	Appai Forum	14	1 A	Ar,(Rabbath)Moab	5	2 C	Azem	4	7 B
Accho	6	2 B	Al, el-	15	2 C	Aqueduct	15	2 D	Ar,(Rabbath)Moab	7	3 E	Azerbaijan	8	7 A
Aceldama	15	4 B	Alemeth	15	4 A	Aqueduct	15	2 C	Arrapaghitis	8	6 A	'Azerych, el	12	2 C
Achaisa	2	4 B	Aleppo	7	5 A	Aqueduct from			Artemita	8	6 C	'Azerych, el	15	4 B
Achaisa	14	3 B	Aleppo	8	2 A	Solomon's Pools	15	1 D	Arvad	2	5 B	Armaveth	15	4 A
Achmetha	8	8 B	Alexandria	4	2 A	Ar	6	2 C	Arvadites	1	10 A	Azotus	11	5 C
Achshaph	5	2 A	Alexandria	8	8 D	Arab Bay	4	2 A	Asammonoban			Azotus	5	1 C
Achrib	5	2 A	Alexandria	14	4 C	Arabia	8	5 C	Palace	9	2 B	Azazah	6	1 C
Acræ	9	3 B	Algama	4	3 B	Arabia	11	7 D	Asidid	4	7 A	Baalath	5	2 B
Adam	5	2 B	Amman	15	4 A	Arabia	11	3 C	Asidid	15	1 C	Baalath Beer?	6	2 C
Adiabene	8	5 B	Almodad	1	5 E	Arabian Desert	6	3 C	Ashdod	4	7 A	Baalath Beer?	6	2 C
Adoraim	5	2 C	Almon	15	4 A	Arabian Desert	15	3 C	Ashdod	6	1 C	Baalbek	7	4 B
Adramytiun	15	4 B	Almond Pool	9	2 B	Arabians	15	3 A	Asher	5	2 B	Baal Gad	5	2 A
Adrapana	8	8 B	Alush	3	3 F	Arabian Sea	1	4 D	Ashkelon	4	7 A	Baal-zephon	3	2 E
Adria	3	3 B	Amalekites	3	3 E	Arad	3	5 C	Ashkelon	5	1 C	Babel	1	5 C
Adria	14	2 B	Amalekites De-			Arad	5	2 C	Ashkelon	7	2 E	Bab el-Amud	15	2 A
Adriatic Sea	14	2 A	feated	3	3 F	Arad	7	3 E	Ashkenaz	1	4 B	Bab el-Khulil	15	1 B
Adullam	3	4 C	Amanus, <i>m</i>	8	2 A	Arad	15	2 C	Ashkenaz, Sea of	1	4 B	Bab el-Mugha-		
Adullam	5	1 C	Amandus	8	8 A	Arad	7	3 E	Ashkenaz, Sea of	5	5 A	ribeh		
Adullam	6	1 C	Amasia	15	6 A	'Arair	15	2 C	Ashkenaz	14	5 A	Bab el-Taibeh	15	3 B
Adumannim	5	2 C	Ambek, el	4	5 B	'Arj, cl	15	2 A	Ashkenaz	15	3 B	Babel, Tower of	8	6 C
Agasan Sea	14	4 R	America, North	15	3 C	Aral Sea	1	6 B	Ashkenaz, Sea of	1	4 B	Bab ex-Zahireh	15	2 A
Alacitanic Gulf	3	4 F	America, South	15	5 F	Aram	1	4 C	Ashkenaz, Sea of	5	5 A	Bab Sitti		
Aenor	11	2 B	Amida	8	4 A	Aram	2	5 B	Ashkenaz, Sea of	14	5 A	Maryam	15	3 B
Afinch, el-	15	3 B	Amithoth	5	2 C	Aram	5	3 A	Ashkenaz	5	3 A	Babylon	2	4 C
Africa	16	7 E	Amkah	15	2 B	Aram	6	2 A	Ashkenaz	5	3 A	Babylon	4	6 C
Agnis	8	8 D	Ammaða	15	3 C	Aram	7	5 B	Ashkenaz	5	3 A	Babylon	8	6 B
Agony, Grotto of			Ammona	6	3 C	Aram	8	2 A	Ashkenaz	5	3 A	Babylon	14	5 C
the	15	3 B	Ammonites	5	3 C	Aram Naharaim	8	5 B	Ashkenaz	5	3 A	Babylon	14	4 B
Agrib, <i>mt</i>	4	5 D	Ammonites	7	4 D	'Ar 'Arah	15	1 C	Ashkenaz	2	4 B	Babylon	14	6 B
Ahava	8	5 C	Amorites	1	9 D	Ararat	2	6 B	Ashkenaz	8	7 D	Babylon	8	6 C
Ahlab	5	2 A	Amorites	5	5 C	Ararat, <i>mt</i>	2	6 B	Ashkenaz	14	4 B	Babylonia	8	6 C
'Abimar, Ard el,	4	2 B	Amorites	3	6 C	Araxes	8	4 B	Ashkenaz	15	9 C	Baghdad	8	6 C
Ahwaz	8	8 D	Amorphic Basalt	15	3 B	Arbela	8	5 A	'Askulân	4	7 A	Baghdad, Old	8	5 B
Ai	3	5 C	Ampe	8	7 D	Arbela	15	1 B	'Askulân	15	1 C	Bagistana	8	7 B
Ai	5	2 C	Amphipolis	14	3 A	Archelaus	8	5 A	'Asidj	4	7 A	Bahari	4	3 B
Ai	6	2 C	Amwas	15	1 C	Tetrarchy of	11	2 C	'Asidj	15	1 C	Bahr Bela Ma	4	2 C
Ajjalon	5	2 B	Amygdalon	9	2 B	Archimandrite			Ammonean Valley	9	2 A	Baten el-Hawa	15	4 B
Ajjalon	5	2 C	'Anab	5	2 C	House of the			Ashshur	1	5 C	Bahr el Huleh	15	2 A
Ain ?	9	2 B	'Anab	15	2 C	Greek	15	1 D	Ashshur	8	6 B	Bahret el Kibliyah	15	3 A

Name.	Plate.	Indication Figures.	Name.	Plate.	Indication Figures.	Name.	Plate.	Indication Figures.	Name.	Plate.	Indication Figures.	Name.	Plate.	Indication Figures.	
Hâhret Bâla	12	3 A	Beth Horon	6	2 C	Buz	2	5 B	Chun	8	2 C	David Street	15	2 B	
Bâhret Hjâneh	12	3 A	Beth Horon, Lower	5	2 C	Byblos	7	3 B	Church of the Holy Sepulchre	15	2 B	David, Tribunal of	15	3 B	
Bahr Lût	12	2 C	Beth Horon, Upper	5	2 C	Byzantium	14	4 A	Church of the Tomb of the Virgin	15	3 B	Debch, Bight of	4	5 A	
Bahr Tûbarîyeh	12	2 B	Beth Jeshimoth	5	2 C	Cabul	5	2 B	Cilicia	2	5 B	Debir	5	2 C	
Bahr Yûsef	4	3 D	Bethlehem	5	2 C	Cabul	6	2 B	Cilicia Amanus, m 8	1 A	Decapolis	11	3 B		
Bâlah Lake,	4	3 B	Bethlehem	6	2 C	Cabul	6	2 B	Cilicia, Sea of	2	5 B	Dedan	1	6 D	
Balis	8	3 B	Bethlehem	7	3 E	Cabul	7	3 D	Cilicia, Sea of	14	5 B	Dedan	2	6 C	
Bâliss	8	3 A	Bethlehem Road	9	2 C	Cad's House	15	2 B	Cinneroth	6	2 B	Dedanim	2	6 C	
Bâlût, D	12	2 B	Beth-nimrah	5	1 C	Cæneæ	8	5 B	Circesium	8	4 B	Deir Ahmûd	15	4 C	
Banias, N	12	2 A	Beth-nimrah	5	2 C	Cæsarea	11	1 A	Cissia	8	7 C	Deir Dubban	12	1 C	
Barada, N	12	3 A	Beth-Rechob	5	5 A	Cæsarea	14	5 C	Deir el-Belâh	18	2 B	Deir el-Mar Sul-	18	1 C	
Baradan	8	6 B	Beth Rechob	6	2 A	Cæsarea	14	6 B	lâbeh	2	2 B	Deir el-Mar Sul-	18	3 B	
Baris	9	3 A	Bethsâda	11	2 B	Cæsarea Philippi	11	2 A	Citadel, The	9	1 C	Deir Eshnaim	13	4 C	
Barracks	15	2 B	Bethsâda, East	11	2 A	Caiaphas, House of	15	2 C	Citadel, The	15	1 C	Deir es-Sinneh	13	4 B	
Barsita	8	6 C	Bethsâda, West	15	2 A	Cairo	3	1 D	Cnidus	14	4 B	Coenaculum	15	5 C	
Basalt, Amorphic	12	3 B	Bethshean	5	2 B	Cairos	4	4 B	Colosse	14	4 B	Deir Mar Antonios	4	5 C	
Bashan	3	3 A	Bethshean	6	2 B	Calah	1	5 C	Conocbar	8	4 B	Deir Mar Elyâs	13	3 C	
Bashan	5	3 A	Bethshean	7	3 D	Calah	8	5 A	Confucians	16	10 D	Deir Mar Polos	4	5 D	
Bashan	6	3 B	Bethshean	7	2 C	Calneh	1	5 C	Constantia	8	3 A	Deir Sheikh Said	13	4 C	
Bashan, Hills of	7	4 D	Bethshean	8	7 C	Calneh	8	6 C	Consulate	15	1 A	Deir Yesin	13	3 B	
Batanaea	11	3 B	Bethso	9	2 C	Calvary	9	2 B	Convent	1	1 A	Dejân, B	12	1 B	
Batanaah	18	2 B	Beth Tappuah	5	2 C	Calvary	9	3 B	Armenian	15	2 C	Dejân, B	12	2 B	
Bathanyeh	18	3 B	Beth Zur	5	2 C	Camp of the As-	9	1 A	Convent, Armenian	15	2 C	Delas, "	8	6 B	
Bathîhah, Plain of	el-	12	Beth Zur	6	2 C	syrians	9	1 A	Convent, Armenian	of St James	15	2 C	Demetrias	8	4 B
Bathsheba	9	2 B	Betonim	5	2 C	Caua	11	2 B	Convent of Elias	13	3 C	Der'a	12	3 B	
Batnae	8	3 A	Bezer	5	2 C	Camaan	2	4 C	Convent of the	Cross	13	3 B	Derbe	14	5 B
Beer Lahai-roi	3	4 D	Bezer	7	3 E	Camaan	3	5 B	Convent of St Anthony	4	5 C	Derbe el-Haj	12	3 C	
Beer Lahai-roi	4	7 B	Bezetha	9	2 A	Canaanites	1	9 C	Convent of St Paul	4	5 D	Derbe el-Haj	12	3 B	
Beeroth	5	2 C	Birâb	9	3 A	Canaanites	3	4 D	Cooes	14	6 B	Descendants of Ham	1	6 D	
Beeroth	6	2 C	Birâb, el	15	1 D	Canaanites	5	4 B	Coprates	8	8 C	Descendants of Kittim	1	2 B	
Beer-sheba	5	4 C	Bir el Abd	4	6 A	Canaanites	5	5 B	Corcara	8	6 B	Desert, Great Syrian	7	6 C	
Beer-sheba	6	7 A	Bir el Id	13	4 B	Canaanites	5	2 B	Corinth	14	3 B	Desert, Libyan	4	2 B	
Beer-sheba	5	1 C	Bir el Rejem	4	6 C	Canaanites	5	2 B	Corner Gate	9	2 A	Desert of Beer-sheba	5	1 C	
Beer-sheba	6	1 C	Bir-es Seba	12	1 C	Canada	16	4 C	Corruption, Mt. of	9	4 C	Corsate	8	4 B	
Beer-sheba	7	2 E	Bir-es Seba	4	7 A	Canadian Dominion	16	3 C	Cottages	15	1 D	Desert of et Tih	4	6 C	
Beer-sheba, Desert of	5	1 C	Bir eth-Themed	4	7 C	minion	16	3 C	Crete	3	4 B	Desuk	4	3 A	
Bekhistan	8	7 B	Bir Eydb	15	3 D	Canopic Mouth	4	3 A	Crete	14	4 B	Dhiban	12	3 C	
Bekhnesa	4	7 D	Bir Gendeele	4	4 C	Capernaum	11	2 A	Cross, Convent of	the	13	3 C	Diaba	8	7 D
Beidah, el	4	2 B	Birket Ees	4	6 A	Capernaum	13	2 A	Ctesiphon	8	6 C	Diarbekr	8	4 A	
Beisan	12	2 B	Birket el-Hamra	15	3 D	Capernaum	13	2 A	Cuba	16	4 D	Dibon	3	5	
Beit Ainûn	12	2 C	Birket el-Hijjeh	5	2 A	Caphitorin	1	3 C	Dalmatia	8	5 B	Dibon	5	2 C	
Beit Hanîma	13	3 A	Birket el-Keurin	4	3 C	Cappadocia	14	5 B	Dalmatia	14	3 A	Diglath, "	8	7 D	
Beit Haran	12	2 C	Birket el-Mâmila	13	3 B	Capprus	8	5 B	Cush	1	5 B	Diglito, "	8	7 D	
Beit Iksa	15	3 A	Birket es-Silîvân	15	3 D	Captivity, First	6	3 B	Cush	1	4 E	Dilleh, "	8	7 E	
Beit Ikin	12	2 C	Birket es-Sultân	13	2 B	Captivity, First	8	3 A	Cutha	8	5 D	Diklah	1	5 C	
Beit Jeann	13	1 C	Birket es-Sultân	15	1 C	Captivity, Second	6	2 B	Cyprus	8	5 B	Dilean	5	1 C	
Beit Lahm	12	2 C	Birket Hammân	15	3 A	Captivity, Second	8	2 B	Cyprus	14	3 C	Dimesh Esh-Sham	12	3 A	
Beit Lahm	12	2 B	Birket Israel	16	3 B	(Israel)	8	3 A	Cyrene	14	3 C	Dimon	5	2 D	
Beit Nettif	12	1 C	Bir Kureis	4	7 C	Caves	13	1 B	Diridotis	8	8 C	Diyah, "	8	4 F	
Beit Sâhur el-	Atikah	13	Bir Lebuk	4	2 C	Cedron, Brook	11	2 C	Dizful	8	8 C	Dizhab	3	3 B	
Beit Sakarieh	12	2 C	Bir Mâktûl	4	5 B	Cenchrea	14	3 B	Dizful, "	8	8 C	Diyaleh, "	8	8 C	
Beit Sâffâ	13	2 B	Bithynia	2	5 A	Carmel	5	2 C	Dabarch	5	2 B	Dor	5	1 B	
Beit Sur	12	2 C	Bithynia	14	5 A	Carmel, C	12	2 B	Dahab	4	7 D	Dor	6	5 B	
Beit Tirza	13	3 C	Bitter Lakes, Ancient	4	5 B	Carmel, m	7	2 D	Dalmanutha	11	2 B	Dor	8	5 B	
Belbeis	4	4 B	Bizar, el	15	2 B	Carmel, m	6	2 B	Dalmanutha	13	1 B	Dora	8	5 B	
Belka, el	12	2 C	Bizothjath-Bazalah	5	1 C	Carrahe	8	3 A	Dalmatia	8	3 A	Dorak, "	8	5 B	
Beni Ismail	12	1 C	Bolbitinic Mouth	3	3 A	Caluhim	1	3 C	Dalmatia	14	2 B	Dothan	5	2 B	
Benisuf	4	4 C	Bolivia	16	4 F	Caspian Sea	1	6 B	Dâma el'Alyâ	12	3 B	Dothan	6	6 B	
Benjamin	5	2 C	Borsippa	8	5 C	Caspian Sea	8	8 A	Damânhûr	4	5 A	Dome of the Rock	15	3 B	
Berachah	5	2 C	Bosporus	14	4 A	Caspian Sea, mts	8	8 A	Damascus	3	6 A	Dominions of Solomon	7	3 F	
Berachah	6	2 C	Bosorah (of Moab)	5	3 B	Caves	13	1 B	Damascus	6	3 A	Dophkah	5	3 A	
Berea	7	5 A	Boundary of Egypt	4	6 B	Cedron, Brook	11	2 C	Damascus	7	4 C	Dor	5	1 B	
Berea	8	2 A	Boundary of Solomon's kingdom	8	2 C	Cenchrea	14	3 B	Damascus	8	2 B	Dor	6	5 B	
Berea	14	3 A	Bourios	4	4 A	Chala	8	6 B	Damascus	11	3 A	Dora	8	5 B	
Bered	3	4 C	Bourios, L.	4	4 A	Chalcitis	8	4 A	Damascus Gate	15	2 A	Dorak, "	8	5 B	
Bered	5	1 C	Borâz	3	5 D	Chaldea	8	6 D	Damascus Gate	15	2 A	Dothan	5	2 B	
Bereket	7	2 E	Borâz	6	2 D	Chaldea	8	7 B	Road	15	2 B	Dothan	6	6 C	
Berothah	7	3 C	Borâz	7	3 F	Chaldean Lake	8	7 D	Damascus, Rivers of	6	3 A	Double Gate	15	3 C	
Besor, "	7	2 E	Borâz	7	4 D	Charcha	8	5 B	Damascus Road	9	2 A	Dûkah	12	2 A	
Bessim	13	1 C	Brahmins	16	9 D	Charchemish	8	5 A	Damascus Street	15	2 B	Dumah	2	6 B	
Beth-abara	11	2 C	Brazil	16	5 F	Charran ?	8	3 A	Damietta	4	4 A	Dumah	5	2 C	
Beth-anoth	5	2 C	British Isles	16	6 C	Cherab, "	8	6 C	Damietta Mouth	4	5 A	Dung Gate	9	2 C	
Bethany	11	2 C	Broad Wall	9	2 B	Cherib, "	8	5 B	Daphne	7	4 A	Dura	8	4 B	
Bethany	13	4 B	Bubastis	4	4 B	Cherith, Brook	6	2 B	Daphne	8	2 A	Dura	8	6 C	
Beth Arbel	5	2 B	Buddhists	16	10 C	Chesalon	5	2 C	Dan	5	1 C	Dura	8	2 C	
Beth Arbel	13	1 B	Buherîch, el	4	5 B	China	16	10 D	Dan	6	2 A	Dura	8	6 C	
Beth-ha'al-meon	5	2 C	Bukâ'a, el-	19	2 B	Chinnereth	5	2 B	Dan	7	3 C	Dûr, ed-	12	3 B	
Beth Dagon	5	1 B	Bunnah	4	2 B	Chinnereth, Sea of	3	5 B	Danian	12	2 A	Dûr, ed-	12	3 B	
Bethel	3	5 C	Bûlak	4	4 B	Chinnereth, Sea of	5	2 B	Dan-jaan	5	2 A	Dûrweh-bân	13	2 C	
Bethel	5	2 C	Bûrâk	19	3 A	Chinnereth, Sea of	6	2 B	Daphne	7	4 A	Eastern limits of Solomon's Kingdom	6	3 D	
Bethel	6	2 C	Burdan	4	2 B	Chinnereth, Sea of	7	3 D	Daphne	8	2 A	East Gate	9	3 B	
Bethel	7	2 E	Burg, el	4	4 A	Chinnereth, Sea of 13	2 A	2 A	Daphne	8	2 A	Ebal, m	3	5 B	
Bethel Road	9	2 A	Burj-en N'meirah	13	2 C	Chios	14	4 B	Darâh	4	1 B	Ebal, m	5	2 B	
Beth Emek	5	2 B	Burj Laklak	15	3 A	Chisloth Tabor	5	2 B	Dârâya	12	3 A	Ebal, m	6	2 B	
Bethesda, Pool of	9	3 A	Bûsân	12	2 B	Chittim	2	5 B	Darech	4	3 B	Eber	1	4 C	
Beth Gamul	5	3 C	Buserah, el-	12	2 D	Chittim	2	3 C	Darfî	4	3 A				
Beth Haçcerem	5	3 C	Bûsara	8	7 D	Chôaspes, "	8	3 C	Daumah, ed	12	2 C				
Beth-haran	3	5 C	Bûsara	12	3 B	Chorazin	11	2 B	David, City of	9	3 B				
Beth-haran	5	2 C	Bûsara, Old	8	7 D	Chorazin	13	2 A	David, Moalem	15	2 D				
Beth Hoglah	5	2 C	Butious Mouth	4	4 A	Christian Quarter	15	1 B	Tomb of	15	2 D				

Name.	Plate.	Indication Figures.	Name.	Plate.	Indication Figures.	Name.	Plate.	Indication Figures.	Name.	Plate.	Indication Figures.	Name.	Plate.	Indication Figures.
Ecbatana, N	8	7 A	Feshn	4	3 D	Gerizim, <i>mt.</i>	5	2 B	Hakkore, En	5	1 C	Hierapolis	14	4 B
Ecbatana, S	8	8 B	Fetishists	16	6 E	Gerizim, <i>mt.</i>	6	2 B	Hala	8	4 A	Hill Country	5	2 C
Edhra'a	12	3 B	Fetishists	16	7 G	Gersa	12	2 B	Halah	8	5 A	Hinnom, Valley of	9	2 C
Edom	2	5 B	Fik	18	2 B	Gersa	13	2 B	Halah	8	6 B	Hippicus	9	2 B
Edom	3	5 D	Finduk	8	4 A	Geshur	5	2 B	Halak, Mount	3	4 D	Hippos	13	2 C
Edom	6	2 D	First Captivity	6	3 B	Geshur	7	3 C	Halhul	5	2 C	Hittites	8	5 C
Edrei	3	6 B	First Captivity, Israel	8	3 A	Gethsemane, Garden of	9	4 A	Haly's, <i>r.</i>	14	5 A	Hittites	3	5 C
Edrei	5	3 B	First Wall	9	2 B	Gethsemane, Garden of	15	3 B	Ham, Descendants of	1	6 D	Hittites	5	2 C
Egion	5	1 C	Fish Gate	9	3 A	Gezer	5	1 B	Hamadon	8	8 B	Hivites	1	9 C
Egypt	2	5 C	Five Cities, Plain of the	1	9 D	Gezer	6	1 B	Hamah	8	2 B	Hivites	3	5 B
Egypt	3	1 D	Ford	5	2 B	Gezer	7	2 D	Hamath	7	4 A	Hizmeh	13	4 A
Egypt	14	5 C	Ford	6	2 B	Gihlan, <i>mts.</i>	8	8 A	Hamath	8	2 B	Holwan	8	6 B
Egypt, Boundary of	4	6 B	Ford of Jordan, where John Baptized	11	2 C	Ghor, el	12	2 C	The Holy Sepulchre	16	2 B	Holy Sepulchre Street	16	1 B
Egypt, Lower	4	3 B	Fort	4	3 A	Ghuweir, el	13	1 A	Hamath, Entrance of	7	4 B	Horeb, <i>mt.</i>	3	4 F
Egypt, Middle	4	4 D	Fort Ajrud	4	5 B	Ghuzzeh	4	7 A	Hamath, Entrance of	8	2 B	Horeb, <i>mt.</i>	3	1 F
Egypt, River of	3	1 E	Fort en Nakel	4	6 C	Ghuzzeh	12	1 C	Hamathites	1	10 A	Horeb, <i>mt.</i>	4	7 D
Egypt, River of	6	1 D	Forum, Appii	14	1 A	Gibeah	5	2 C	Hamma	13	2 C	Horem	5	2 A
Egypt, Stream of	3	3 D	Fostat	4	4 C	Gibeah	5	2 C	Hammam	13	1 B	Hormah	3	4 D
Egypt, Stream of	4	6 B	Fountain Gate	9	3 C	Gibeah	6	2 C	Hammam, el	4	2 B	Hormah	4	7 B
Ekron	6	1 C	Fountain of the Virgin	16	3 C	Gibeah	6	2 C	Hamrin Hills	8	6 B	Hormah	6	1 D
Ekron	7	2 E	France	16	7 C	Gibeon	5	2 C	Hananeel	9	3 A	Haphraim	5	2 B
Elam	1	6 C	Frat, el	8	5 C	Gibeon	7	3 E	Hara?	8	7 C	Hor, <i>mt.</i>	7	3 F
Elam	2	6 B	Fuylach	15	1 B	Giblites	7	3 B	Hara?	8	3 A	Hor, <i>mt.</i>	7	5 D
Elath	3	7 C	Fuller's Field	9	1 A	Gihon	9	3 C	Haram esh Sherif	15	3 B	Horns of Hattin	15	1 B
Elealah	5	2 C	Fuller, Tomb of the Virgin	16	3 C	Gihon, Lower Pool of	13	3 B	Haran?	7	4 C	Horse Gate?	9	3 B
Elias, Convent of	13	3 C	Furnaces, Tower of the	9	2 B	Gihon, Upper	9	1 B	Haran?	8	2 C	Hospital, Austrian	16	2 B
Elim	3	3 C	Gil	5	2 B	Gihon, Upper Pool of	13	3 B	Hospital of the Knights of St John	15	2 B	Hospital of the Knights of St John	15	2 B
Elishah	1	1 C	Gil	6	2 B	Gilboa, <i>mt.</i>	5	2 B	Harbayt	4	4 B	Hot Spring	13	2 B
Elisha, Isles of	2	4 B	Gil	6	2 B	Gilead	3	5 B	Harosheth	5	2 B	Hot Springs	13	1 B
Eliasar	8	6 D	Gil	6	2 B	Gilead	5	2 B	Hasbanya, N	13	2 A	House of Industry	15	2 B
Elwend, <i>mt.</i>	8	8 B	Gil	6	2 B	Gilead, <i>mt.</i>	5	3 D	Hathr, el	8	5 B	Hukkok	5	2 B
Emesa	7	4 B	Gil	6	2 B	Gilead, <i>mt.</i>	6	2 B	Hattin, Horns of	13	1 B	Hukkok	15	1 A
Emesa	8	2 B	Gil	6	2 B	Gilead	6	2 B	Hattin, Plain of	13	1 B	Hul	1	4 C
Emmaus	11	2 C	Gil	6	2 B	Gilead	6	2 B	Hauran	5	3 B	Huleh, Bahr el	19	2 A
Emshash	4	7 C	Gil	6	2 B	Gilead	7	2 B	Hauran	13	3 B	Hums	8	2 B
Encampment by the Red Sea	3	2 E	Gil	6	2 B	Gilead, <i>mt.</i>	5	3 D	Havilah	1	5 E	Hungary	16	7 C
Encampment in the Wilderness	10		Gil	6	2 B	Gilgal	5	2 B	Havilah	1	5 D	Hûmâ	15	2 A
Encampment of the Israelites	5	1 F	Gil	6	2 B	Gilgal	6	2 C	Havilah	1	5 E	Hûrah	15	2 A
Endor	5	2 B	Gil	6	2 B	Gilgal	6	2 C	Havoth jair	6	3 B	Huzzür	15	2 A
Endur	7	3 D	Gil	6	2 B	Gilgal	6	2 C	Hayti	16	4 E	Ijon	5	2 A
En-gannim	5	2 B	Gil	6	2 B	Gilgal	6	2 C	Hazar-enan?	7	5 B	Ijon	6	2 A
Engedi	5	2 C	Gil	6	2 B	Gilgal	6	2 B	Hazar-enan?	8	2 B	Illyricum	2	3 A
Engedi	6	2 C	Gil	6	2 B	Gilgal	6	2 B	Hazar-enan?	9	2 B	Illyricum	14	2 A
Engedi	7	3 E	Gil	6	2 B	Gilgal	6	2 C	Hazar-maveth	1	5 E	Iman Dûr	8	5 B
English Protestant School	15	1 D	Gil	6	2 B	Gilgal	6	2 B	Hazar-shual	6	1 C	India	16	9 E
En Haddah	5	1 B	Gil	6	2 B	Gilgal	6	2 B	Hazar-shual	6	1 C	Indies, West	16	4 E
Entrance of Hamath	7	4 B	Gil	6	2 B	Gilgal	6	2 B	Hebron	5	5 C	Ionian Sea	2	3 B
Epiphania	7	4 A	Gil	6	2 B	Gilgal	6	2 B	Hebron	6	7 A	Ionian Sea	14	2 B
Epirus	14	3 B	Gil	6	2 B	Gilgal	6	2 B	Hebron	6	2 C	Irak Arabi	8	7 D
Ephesus	14	4 B	Gil	6	2 B	Gilgal	6	2 B	Hebron	6	2 C	Irbid	15	2 B
Ephraim	5	2 B	Gil	6	2 B	Gilgal	6	2 B	Hebron	7	3 E	Irbid	15	2 B
Ephraim	6	2 C	Gil	6	2 B	Gilgal	6	2 B	Hebron	7	3 E	Hebron	6	1 B
Ephraim	11	2 C	Gil	6	2 B	Gilgal	6	2 B	Hebron	7	3 E	Helbon	7	4 C
Ephraim, Gate of	9	2 B	Gil	6	2 B	Gilgal	6	2 B	Hebron	8	2 A	Helbon	8	2 A
Ephraim, Mount	5	2 B	Gil	6	2 B	Gilgal	6	2 B	Heliopolis	7	4 C	Iron	5	2 A
Erech	1	5 C	Gil	6	2 B	Gilgal	6	2 B	Heliopolis	7	4 C	Is	8	5 C
Erech	8	6 D	Gil	6	2 B	Gilgal	6	2 B	Heliopolis	7	4 C	Isawlych; el-	15	4 B
Eshkol, Vale of	3	5 C	Gil	6	2 B	Gilgal	6	2 B	Heliopolis	7	4 C	Iskanderich	4	2 A
Eshmiskin	19	3 B	Gil	6	2 B	Gilgal	6	2 B	Heliopolis	7	4 C	Iskanderoon, G. of	8	1 A
Eshtemos	5	2 C	Gil	6	2 B	Gilgal	6	2 B	Hegonamis	4	4 D	Isles of Elisha	2	4 B
Essenes, Gate of	9	2 C	Gil	6	2 B	Gilgal	6	2 B	Hermon, <i>mt.</i>	3	5 A	Isles of the Gentiles	1	2 B
Etam	6	2 C	Gil	6	2 B	Gilgal	6	2 B	Hermon, <i>mt.</i>	5	2 A	Ismailia	4	5 B
Etam	6	2 C	Gil	6	2 B	Gilgal	6	2 B	Hermon, <i>mt.</i>	6	2 A	Israel, Kingdom of	6	3 B
Etham	3	2 D	Gil	6	2 B	Gilgal	6	2 B	Herod Antipas, Tetrarchy of	11	2 B	Israelites, Encampment of the	3	1 F
Etham, Wilderness of	3	2 D	Gil	6	2 B	Gilgal	6	2 B	Herod, Palace of	9	2 B	Israel	7	3 D
Ethiopia	2	5 D	Gil	6	2 B	Gilgal	6	2 B	Herod's Gate	15	2 A	Issachar	5	2 B
Eulacus	8	8 C	Gil	6	2 B	Gilgal	6	2 B	Herod's Gate	15	2 A	Issicus Sinus	8	1 A
Euphrates, <i>r.</i>	2	6 B	Gil	6	2 B	Gilgal	6	2 B	Street	15	2 A	Ister,	14	4 A
Euphrates, <i>r.</i>	8	5 C	Gil	6	2 B	Gilgal	6	2 B	Herod's Monument	9	1 B	Italy	14	1 A
Europe	16	8 C	Gil	6	2 B	Gilgal	6	2 B	Heroopolitan Gulf	3	2 E	Italy	16	7 C
Euxine Sea	14	5 A	Gil	6	2 B	Gilgal	6	2 B	Hesban	12	2 C	Iturea	11	3 A
Evil Counsel, Mt. of	13	4 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	3	5 C	Ivah	8	5 C
Ezbet el Burg	4	4 A	Gil	6	2 B	Gilgal	6	2 B	Heshbon	6	2 C	Jabbok, <i>r.</i>	8	5 B
Ezion Geber	3	4 E	Gil	6	2 B	Gilgal	6	2 B	Heshbon	6	2 C	Jabbok, <i>r.</i>	5	2 B
Ezion Geber	7	2 G	Gil	6	2 B	Gilgal	6	2 B	Heshbon	6	2 C	Jabesh Gillead	7	2 B
Fah, el	4	2 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	6	2 C	Jabesh Gillead	7	3 D
Fair Havens	14	4 C	Gil	6	2 B	Gilgal	6	2 B	Heshbon	6	2 C	Jabneel	5	1 C
Fâlik, N	12	1 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	6	2 C	Jabneel	5	1 C
Fatima's Throne	15	3 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	6	2 C	Jabneh	5	1 C
Faydim, el	4	3 C	Gil	6	2 B	Gilgal	6	2 B	Heshbon	6	2 C	Jabneh	6	1 C
Fer'âla	15	2 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	6	2 C	Jabneh	6	1 C
Fah, el	4	2 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fair Havens	14	4 C	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fâlik, N	12	1 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fatima's Throne	15	3 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Faydim, el	4	3 C	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fer'âla	15	2 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fah, el	4	2 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fair Havens	14	4 C	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fâlik, N	12	1 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fatima's Throne	15	3 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Faydim, el	4	3 C	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fer'âla	15	2 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fah, el	4	2 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fair Havens	14	4 C	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fâlik, N	12	1 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fatima's Throne	15	3 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Faydim, el	4	3 C	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fer'âla	15	2 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fah, el	4	2 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fair Havens	14	4 C	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fâlik, N	12	1 B	Gil	6	2 B	Gilgal	6	2 B	Heshbon	7	2 E	Jabneh	6	1 C
Fatima's														

Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.
Jacob's Well	15	3 D	Jerusalem	13	4 B	Kefr Harib	15	2 C	Lachish	6	1 C	Manasseh (Half	5	3 B
Iaffa Gate	15	1 B	Jerusalem	14	6 C	Kefr Sâba	15	1 B	Lachish	7	2 E	Tribe	6	3 B
Iaffareeb	4	4 B	Jethro, Vale of	3	1 F	Kefr Silwân	15	4 B	Laish	5	2 A	Mansura	4	4 A
Jahaz?	3	5 C	Jewish Cemetery	15	3 C	Kefr Silwân	15	3 C	Laodicia	14	4 B	Maon	5	2 C
Jahaz?	5	2 C	Jewish Cemetery	15	2 D	Kel-Husn	15	2 B	La Plata	16	4 G	Marabut Point	4	2 C
Jahaz?	5	2 C	Jewish Quarter	15	2 C	Kelyâb	4	4 B	Larissa	8	7 D	Marah	5	2 E
Jâlân	12	2 B	Jezireh	8	5 A	Kenath	7	4 D	Larissa	8	5 A	Mardin	8	4 A
Jâlân	12	2 B	Jezireh, el	8	5 B	Kenites	3	5 D	Lasea	14	3 B	Mar Elâys	12	2 B
Japheth's Descend- ants	1	6 C	Jezireh	8	2 B	Kenna, K	12	2 B	Latins	15	1 B	Mareots, Lake	4	2 C
Japhia	5	2 B	Jezireh	8	2 B	Kerak	15	2 C	Lebanon, mt	3	5 A	Maresah	6	1 C
Japho	5	1 B	Jerreel, Plain of	5	3 D	Kerak	15	2 C	Lebanon, mt	5	2 A	Mash	1	5 C
Jarmuth	5	1 C	Jerreel, Plain of	6	2 B	Kerazeh, K.	15	2 B	Lebanon, mt	6	2 A	Masjed (Moak) el-		
Jarmuth	5	2 B	Jib, el	12	2 C	Kerioth	5	2 C	Lebanon, Anti-	7	3 C	Aksa	15	3 B
Jarmuth	6	1 C	Iibrin, B	18	1 C	Kerkhâh,	8	8 C	Lebanon, Anti- mts	5	2 A	Massius, Mons	8	4 A
Jattur	5	2 C	Iijîlah	18	1 B	Kerkook	8	6 B	Lebben	12	1 C	Matkh Burâk	12	3 A
Javan	1	3 C	Jiphthah-el, Valley of	5	2 B	Kerm esh-Sheikh	15	3 A	Lebonah	5	2 B	Mazaca	14	6
Javan	7	1 A	Jish, el-	18	2 A	Kesal, el	15	2 A	Lehabim	1	3 C	Meah	9	3 A
Jazer?	5	2 C	Jisr Benât Yakôb	18	2 A	Khalasah	4	7 A	Lejâh, El-	12	3 A	Mecca, Pilgrims		
Jeba'	12	2 B	Jisr Damîch	15	2 B	Khalasah	15	1 C	Lejîn, el	12	2 B	Road to	18	3 C
Jeba	12	2 C	Jisr Um el-Kânat- tir	13	2 C	Khan	15	1 A	Lesem	5	2 A	Medebe	6	2 C
Jebâl el-	12	2 D	Jobab	1	6 E	Khan Minyeh	15	2 B	Libanah, Anti- mts	7	4 C	Medebe	6	2 C
Jebel Ajlûn	12	2 B	Jofar, el	4	6 B	Khan Minyeh	15	1 A	Libnah	5	1 C	Medes	2	7 B
Jebel Abû Deraj	4	5 C	John, Tomb of the High Priest	9	2 B	Khan Zebib	15	3 C	Libnah	6	1 C	Media	9	7 A
— Abû Tagenâh	6	C	Jokneam	6	2 B	Khirbet el Khamis	15	3 C	Libnah	7	2 E	Media Atropatene	8	8 B
— Atâkah	4	5 C	Yoktheel	7	5 F	Khirbet el-Kútâ	15	4 A	Libya	14	3 C	Media Magna	8	7 A
— Catharine	4	7 D	Joppa	3	4 B	Khirbet es-Saudé	15	1 C	Libyan Desert	4	2 B	Media Minor	8	7 A
— Den Abu			Joppa	5	1 B	Khirbet-Sumraha	15	2 A	Lifta	13	3 B	Median Wall	8	5 C
— Tor	12	4 B	Joppa	6	2 D	Khirbet Kaitham	15	4 B	Lisân, el-	12	2 C	Medinet el Faydm	4	3 C
— Duhy	12	2 B	Joppa	7	2 D	Khirbet Kerâzeh	15	2 A	Litâny, N.	12	2 A	Medinet Madi	4	3 C
— ed Deir	3	1 F	Jordan,	3	5 B	Khulîl, el	4	8 A	Lod	4	7 A	Mediterranean Sea	4	4 A
— el Mûkrâh	4	7 B	Jordan,	5	2 B	Khulîl, el	15	2 C	Lod	5	1 C	Sea	18	1 B
— er Râhâh	4	6 C	Jordan,	6	2 B	Khuzistan	8	8 D	Lower Beth Horon	5	2 C	Mediterranean		
— esh-Sheikh	12	2 A	Jordan,	7	2 D	Kibilyâh, Bahret el	15	3 A	Lower City	9	3 C	Sea	14	3 C
— et Tîh	4	6 C	Jordan,	11	2 A	Kibroth Hatta'avah	5	4 F	Lower Pool	9	3 C	Megiddo	6	2 B
— et-Tûr	12	2 B	Jordan Road	9	1 A	Kidron, Brook	15	4 C	Lower Pool	9	2 B	Megiddo, Valley of	6	2 B
— Ferani	4	7 D	Jordan,	12	5 B	Kileh Shergat	8	5 B	Lozeh, el	12	2 C	Mejdèl, el	12	1 C
Fukua	12	2 B	Jordan,	13	2 B	Kingdom of Israel	6	3 B	Lubban, el	12	2 B	Mejdèl, el-	12	2 B
Fure'a	3	1 F	Jordan,	13	2 B	Kingdom of Judah	6	1 C	Lud	1	3 C	Mejdèl, el	13	1 B
Fureidis	12	2 C	Jordan,	13	3 D	King's Gardens	9	3 C	Ludd	2	4 B	Melita	14	1 B
Ghareb	4	5 D	Jordan,	15	2 A	King's Pool	15	3 D	Ludd	4	7 A	Memphis, Ruins of	4	4 C
Haurâu	12	3 B	Jordan,	15	2 B	Kings, Tombs of	the	15	Luddim	1	1 C	Mendesian Mouth	4	5 A
Hûmîr	3	1 F	Jordan,	15	2 A	Kir-Haraseth	5	4 B	Ludim	1	4 E	Mench	12	3 B
Jâbdâs	12	2 C	Jordan,	15	2 C	Kir-Haraseth	6	2 C	Ludim	1	3 C	Menjil	8	3 B
Judi	8	5 A	Jordan, Ford of, where John baptised	11	2 C	Kiriathaim	5	2 C	Luristan	8	4 B	Menfîd	4	3 A
Katherin	3	1 G	Judea, Wilderness	11	2 C	Kiriathaim	5	5 C	Lût, Bahr	12	2 C	Menzelah, L.	4	4 C
Maderah	12	2 D	Judea, Wilderness	11	2 C	Kiriath-arba	5	2 C	Luz	5	2 C	Merash	12	1 B
Mâr Elâys	12	2 B	Judea, Wilderness	11	2 C	Kiriath-earim	5	2 C	Luz	5	3 B	Merom, Waters of	3	5 A
Mesawaki	4	4 D	Judea, Wilderness	11	2 C	Kiriath-earim	6	2 C	Lybia	2	3 B	Merom, Waters of	5	2 A
Mukna	4	7 D	Judea, Roman Province of	11	2 C	Kir Moab	5	2 C	Lydia	11	1 C	Merom, Waters of	6	2 A
Muksheib	4	5 B	Judea, Wilderness	11	2 C	Kir Moab	7	3 E	Lydda	11	1 C	Mes'adîyyeh, el-	13	2 A
Mûsâ	3	1 F	Judea, Wilderness	11	2 C	Kishon,	5	2 B	Lydda	14	5 C	Mesha	1	5 D
Mûsâ	4	7 D	Judea, Wilderness	11	2 C	Kishon,	6	2 B	Lydda	14	5 B	Meshech	1	6 B
Muwejleh	12	1 D	Judea, Wilderness	11	2 C	Kitîm	1	4 C	Lydia	3	4 B	Meshech	1	6 B
Nebâ	12	2 C	Judea, Wilderness	11	2 C	Kittim, Descendants of	1	2 B	Lysanias, Tetrarchy	11	2 A	Mesopotamia	2	2 B
Nîha	12	2 A	Judea, Wilderness	11	2 C	Kizi Uzen,	8	8 A	Lystra	14	5 B	Mesopotamia	8	4 A
Oimeh	4	7 C	Judea, Wilderness	11	2 C	Knights of St John,						Mexico	16	4 D
Oudeir	4	6 C	Judea, Wilderness	11	2 C	Hospital of the						Michmash	5	3 C
Sanâdâ	8	7 D	Judea, Wilderness	11	2 C	Kubbet es-Sakhrah	15	3 B	Michmash	6	6 B	Midianites	5	3 C
Sumghy	4	7 D	Judea, Wilderness	11	2 C	Kubbet Râhîl	15	3 C	Migdal, el?	13	2 A	Migdal, el?	13	2 A
Tauan	4	7 D	Judea, Wilderness	11	2 C	Kuds, el	15	2 C	Migdal-el	5	2 C	Migdal-gad	5	2 C
Towâl el			Judea, Wilderness	11	2 C	Kuds, el	15	4 B	Migdal-gad	6	2 C	Migdal-gad	6	2 C
Fâhm	12	1 D	Judea, Wilderness	11	3 E	Kuféir	15	2 B	Migdal-gad	9	2 C	Migdal-gad	9	2 C
Tur	8	4 A	Judea, Wilderness	11	6 C	Kul'âh, el	15	1 C	Migdal!	3	5 B	Migdal!	3	5 B
Wursâl	4	6 C	Judea, Tombs of	13	3 B	Kul'âh, el-Bâl'dâ	15	3 C	Miletus	14	4 B	Miletus	14	4 B
Jeber Serbal	4	6 D	the	13	3 B	Kul'âh el-Augeh	4	7 B	Minieh	4	4 B	Minieh	4	4 B
Jebusites	1	5 C	Juitah	5	2 C	Kul'âh el-Belka	15	3 C	Miniet ibn Khasib	4	3 D	Miniet ibn Khasib	4	3 D
Jebusites	3	5 C	Kaa, el	4	6 D	Kul'âh el-Mefrâk	15	3 B	Minni	5	5 C	Miniyâh, el	12	1 C
Jebusites	5	2 C	Kabul	12	2 A	Kul'âh el-Mezârib	15	3 B	Mînayâh	12	2 C	Miphkad	9	2 C
Jedur	12	3 A	Kadesh?	3	4 D	Kul'âh Shâhûn	15	1 A	Magdala	11	2 B	Misâlli	12	1 B
Jehârâh?	5	2 C	Kadesh-barnea?	5	4 D	Kuseir	12	2 D	Magog	6	6 A	Misheal	6	5 C
Jehoshaphat, Val- ley of	9	3 B	Kadis	13	2 B	Kunawât	15	3 B	Mishpat ? En	3	4 B	Mishpat ? En	3	4 B
Jehoshaphat,			Kâlmôn, T. el	12	2 B	Kunemîrah	12	2 A	Misr el Kâhirâh	4	4 B	Misr el Kâhirâh	4	4 B
Tomb of	15	3 B	Kâsârfîyeh	12	2 A	Kureib er-Râm	15	3 A	Mit Damsees	4	4 B	Mit Damsees	4	4 B
Jehovah Nissi	3	3 F	Kal'at esh-Shukif	12	2 A	Kureyat	15	2 C	Mit Ghûmr	4	4 B	Mit Ghûmr	4	4 B
Jehud	5	1 B	Kanâh	5	2 A	Kureyat	15	3 B	Mizpeh	6	6 B	Mizpeh	7	2 C
Jenîn	12	2 B	Kara Su,	8	8 B	Kureiyeh	15	3 B	Mizpeh	7	3 D	Mizpeh	13	3 B
Jerâh	1	6 E	Karun,	8	8 D	Kurnâh	8	7 D	Mizpeh	13	2 A	Mizpeh, Land of	5	2 D
Jerash	12	2 B	Kas, el	15	3 B	Kurnâh	15	2 B	Mizraim	1	1 C	Mizraim	2	4 D
Jeremiah's Grotto	15	2 A	Kâsimlyeh,			Kurnâh	15	2 C	Moab	3	5 C	Moab	7	2 C
Jericho	3	5 C	Nâh el-	12	2 A	Kurnâh	8	7 D	Moab	6	6 A	Moab	6	6 A
Jericho	5	2 C	Kasr el Heyet	4	2 B	Kurnâh Surtâbeh	15	2 B	Moab	7	3 D	Moab	7	2 B
Jericho	6	2 C	Kasr Getâjeh	4	2 B	Kûrmâb	15	2 C	Makta'âral	4	4 B	Moabites	3	5 C
Jericho	7	3 E	Kaar Raian	4	3 C	Kûrmâb	15	1 B	Mâlinâh, cl.	12	2 C	Moabites	5	2 C
Jericho	11	2 C	Katana	12	3 A	Kûrmâb Hattin	15	1 B	Mâlinâh, cl.	12	3 C	Moabites	5	2 C
Jericho Road	9	4 B	Katech	4	5 B	Kurustul	8	6 C	Mâlikedah	5	1 C	Moab, Plain of	5	5 C
Jerusalem	2	5 B	Kedar	3	6 B	Kuryeteim	8	2 B	Maktâraal	4	1 B	Moab, Plain of	5	5 C
Jerusalem	3	5 C	Kedes	12	2 A	Kutamon	15	3 B	Mâliket el-Haj	12	2 C	Moab, Plain of	5	5 C
Jerusalem	5	2 C	Kedesh	5	2 A	Kutrah	15	1 C	Mâliket el-Haj	12	2 C	Moab, Plain of	5	5 C
Jerusalem	6	2 C	Kedesh	6	2 A	Lachish	5	1 C	Mâliket el-Haj	12	2 C	Moab, Plain of	5	5 C
Jerusalem	7	3 E	Kedesh	7	3 C							Manasseh	5	2 B
Jerusalem	11	2 C	Kedron, The	9	4 A							Manasseh	5	2 B

Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	
Moab, Plain of	5	2 C	Nisaean Plain	8	7 C	Pharpar,	5	3 A	Rameses	4	5 B	Salamis	14	5 B	
Moesia	14	3 A	Nishoo	4	3 A	Pharpar,	7	4 C	Ramleh, er	7	7 A	Salcah	7	4 D	
Moghaba	4	2 C	Nisibin	8	4 A	Phatnitic Mouth	4	5 A	Ramoth Gilead	3	5 B	Salcah	8	2 C	
Mohammed, Throne of	15	3 B	Nisibis	8	4 A	Phenice	14	6 C	Ramoth Gilead	5	2 B	Salem	3	3	
Mohammedan Quarter	15	2 B	Nob?	6	2 C	Phenice	14	3 B	Ramoth Gilead	6	2 B	Salihiyah	8	4 B	
Mohammedans	16	8 D	Nob?	15	4 A	Philadelphia	14	4 B	Ramoth Gilead	7	3 D	Salem?	11	2 B	
Mohammerah	8	8 D	Noph	2	5 C	Philip, Tetrarchy of	11	3 B	Ras el Ain	8	4 A	Sâlim	19	2 B	
Moladah	3	4 C	North America	16	3 C	Philippi	14	3 A	Râs el-Biyad	12	2 A	Salmon, C	14	4 B	
Moladah	5	2 C	Norway	16	7 B	Philistia	6	2 C	Râs en-Nâkûrah	12	2 A	Salt, es-	12	5 C	
Moladah	7	2 E	Nova Scotia	16	4 C	Philistim	1	8 D	Rashad, el	4	2 B	Salt Sea, The	3	2 C	
Mons Massius	8	4 A	Nukb Râkinah	4	6 C	Philistim	1	4 C	Ras Hamhait	4	1 A	Salt Sea, The	5	6 C	
Montefiore	1	1 D	Nukb Mureikheh	4	6 C	Philistines	3	4 C	Râsheya	12	2 A	Salt Sea, The	6	3 C	
Moorish Gate	15	2 C	Nusib	18	3 D	Philistines	5	1 C	Rashid, cl	4	3 A	Salt Sea, The	7	3 C	
Moriah, Hill of	5	2 B	Obal	1	5 E	Philistines	7	2 E	Ras Mohammed	4	7 E	Salt Sea, The	11	2 C	
Moriah, Mount	9	3 B	Offence, Mt. of	9	4 C	Philistines, Sea of the	3	3 B	Ras Sufasch	4	7 D	Salt, Valley of	5	2 C	
Moseroth?	3	2 E	Offence, Mt. of	18	4 B	Phoenixe	5	2 A	Red Sea	2	5 C	Samalûd	4	3 D	
Moses, Wells of	3	2 E	Olabis, I.	8	5 B	Phoenixe	11	2 A	Red Sea	4	6 E	Samaria	6	2 B	
Mosk of Jesus	15	3 C	Old Gate	9	2 A	Phoenixia	6	2 A	Red Sea	7	2 G	Samaria	7	3 D	
Moslem Cemetery	15	2 A	Olives, Mt. of	9	4 B	Phoenixia	7	3 C	Encamp- ment by the	3	2 E	Samaria	11	1 C	
Moslem Cemetery	15	3 A	Olives, Mt. of	11	2 C	Phrygia	14	4 B	Rehob	7	4 C	Samaria	14	6 C	
Moslem Tomb of	David	15	2 D	Olives, Mt. of	18	4 B	Phut	2	3 B	Rehoboth	1	5 C	Samiriyeh	15	1 C
Mosul	8	5 A	Olympus, mt	14	4 A	Pi-hahiroth	5	2 D	Rehoboth	3	4 C	Samosa	14	4 B	
Mountain of Tombs	15	2 A	On	3	1 D	Pilgrims, House for	15	1 A	Rehoboth	5	1 C	Samothracia	14	5 A	
Mount Zion Street	16	2 C	Ono	5	1 B	Pilgrims Road to Mecca	19	3 C	Rephaim, Plain of	13	3 C	Sanatorium	13	3 B	
Mugheir	8	7 D	Ono	6	1 B	Pirathon	5	2 B	Rephidim	3	3 F	Sanûr	12	2 B	
Mujeidel	19	2 A	Ophel	9	3 B	Pirathon	6	2 B	Resen	1	5 C	San Zaan	4	4 B	
Muktala and Pass	4	5 B	Ophir	1	5 E	Pisgah	3	6 C	Resen	8	5 A	Sara	18	2 C	
Muristan	15	2 B	Ophir	2	6 D	Pisgah	5	2 C	Rest	8	5 A	Sardis	14	4 B	
Musameth, el	15	3 A	Ophni	5	2 C	Pisgah	6	2 C	Reuben	5	2 C	Sarepta	11	2 A	
Mygdonia	8	4 A	Opis	8	6 B	Pisgah	7	3 C	Rerapeh	7	6 A	Sarguna	8	5 A	
Mygdonius, *	8	4 A	Orchoe	8	6 D	Pisidia	14	3 C	Rhegium	14	2 B	Sawafir	12	3 A	
Myra	14	4 B	Oricus, Mons	8	6 B	Pithom	9	1 D	Rhesaena	8	4 A	Scopus Tower	13	3 B	
Mysia	14	4 B	Orontes, mt	8	8 B	Place of Prayer	15	3 B	Rhodes	14	4 B	Seba	1	5 D	
Mytilene	14	4 B	Orontes, r	7	4 A	Plain of the Five Cities?	1	9 D	Rhodes, I.	2	4 B	Seba	2	5	
Nabâtyeh	10	2 A	Orphan Asylum	18	3 B	Plain, Sea of the	5	2 C	Rhodes, I.	14	4 B	Sebaitâ	4	2 B	
Nabulus	12	2 B	Orthosias	8	2 B	Plan of Solouon's Temple	10	5 A	Riblah	8	2 B	Sebâna	13	1 A	
Nahr el-A'waj	12	3 A	Oxytynchus	4	3 D	Pontus	14	6 A	Rimmon	5	1 C	Sebustiyeh	19	2 B	
Nahr el-Kâsimî-	12	2 A	Padan Aram	8	6 B	Pontus	14	6 A	Rimmon	6	2 C	Second Captivity	6	2 B	
Nain	11	2 B	Padan Aram	8	3 A	Pool of the Bath	9	3 A	Rogel? En	9	3 B	Second Captivity	8	8 A	
Naphtali	5	2 A	Pagans	16	4 F	Pool that was made	9	3 B	Rogel? En	9	3 C	Second Captivity,	8	3 A	
Naphtuim	1	3 D	Pagans	16	11 G	Port Said	4	5 A	Riphat	1	3 B	Second Wall	9	2 B	
Nasirah, en-	12	2 B	Pagans	16	7 F	Potters Field	9	2 C	Rivers of Damascus	6	3 A	Second Wall	9	2 B	
Natron Lakes	4	3 B	Pagans	16	11 H	Potters Gate	9	2 C	River without water	4	2 C	Safid Rud	8	8 A	
Nawa	12	3 B	Pagans	16	2 B	Pratorium	9	3 A	Rock, Dome of	the	3 B	Seif Garâhi	19	2 D	
Nazareth	11	2 B	Pagans	16	2 B	Prayer, Place of	15	3 B	Rogel? En	9	3 B	Seifûn	19	2 B	
Nazareth	14	6 C	Palace, The	9	3 A	Prison Gate	9	3 B	Rogel? En	9	3 C	Seir	2	5 B	
Neapolis	14	3 A	PalaceAsamonoban	9	2 B	Prophets, Tombs of	13	4 B	Roman Road	12	2 A	Seir, Mount	3	5 D	
Nebaioth	2	5 C	Palace of Herod	9	2 B	Potopontis	14	4 A	Rome	2	3 A	Seir, Mount	6	5 D	
Nebaioth	3	5 D	Palestine	4	7 A	Protestant School,	14	4 A	Rosetta	4	3 A	Seleucia	8	8 B	
Nebaioth	6	2 D	Pallacopas	8	7 D	English	15	1 D	Rosetta Mouth	4	3 A	Seleucia	14	6 C	
Nebâla, B	12	1 C	Palmyra	7	6 B	Prussia	16	7 C	Royal Caverns	9	2 A	Semakh	13	2 A	
Neballat	5	1 C	Pamphylia	8	3 B	Ptolemais	11	2 B	Ruad, I.	7	3 B	Semend	4	4 B	
Neballat	6	2 C	Pamphylia, Sea of	14	5 B	Ptolemais	14	6 C	Rubudiyeh	13	1 A	Semennich	19	6 D	
Nebo, mt	3	5 C	Pamphylia, Sea of	14	5 B	Puteoli	14	1 A	Ruheibeh	8	2 C	Senkireh	8	6 D	
Nebo, mt	5	2 C	Paphos	14	5 C	Ramah	1	6 D	Ruheibeh, er	4	7 A	Senni	8	8 A	
Nebo, mt	6	2 C	Paran	3	3 F	Ramah	2	7 C	Rummaneh	12	2 B	Sephar, mt?	1	5 C	
Neby Dâdâ	15	3 E	Paran, Wilderness of	3	3 E	Ramah	3	2 C	Rummaneh	12	2 B	Sepharvaim	8	6 C	
Neby Samwil	12	2 C	Paran, Wilderness of	7	1 G	Rabba	15	2 C	Russia	16	8 C	Seraï	15	2 B	
Neby Samwil	13	3 A	Pas Dammin	5	2 C	Rabba	5	3 C	Russia	16	10 C	Seraopeum, Ruins	4	5 B	
Nedjef, Sea of	8	6 D	Pasitigris, r	8	8 D	Rabbath Ammon	3	3 E	Russia Mission	15	1 A	Sert	8	4 C	
Negeb or South Country, The	6	1 D	Patagonia	16	4 H	Rabbath Ammon	5	3 C	Russian Property	15	1 A	Seyh, es-	4	6 C	
Nein	12	2 B	Patara	14	4 B	Rabbath Ammon	7	3 C	Russian Settle- ment	13	13 A	Shafât	13	4 A	
Nejran	13	3 B	Pathros	2	5 C	Rabbath Ammon	8	2 D	Sâ'awi	12	1 C	Shalem	9	5 B	
Nephotoah	13	3 B	Pathrusim	1	4 D'	Rabbath Moab	7	3 E	Sabakat Bardowal	4	6 A	Shalem	7	3 D	
Netophaph?	13	1 C	Patmos	14	4 B	Rache's Tomb	13	3 C	Sabeans	2	6 D	Shallecheth Gate	9	3 B	
New City	9	2 A	Pelerina, Pool of	9	3 A	Rahab	2	5 C	Sabakah, es	12	2 C	Shar, The Way of	3	3 D	
Newfoundland	16	5 C	Pelusiac Branch	4	4 B	Rahab, er	8	4 B	Sabat	1	4 E	Sharon, Plain of	5	1 B	
New Greek Con- tent	15	1 A	Pelusiac Mouth	4	5 A	Rahabeh	8	5 C	Sabtechah	1	5 F	Sharon, Plain of	6	1 B	
New South Wales	16	2 G	Pelusium	4	5 A	Rahab, er	12	2 C	Safed	12	2 B	Shat el Arab	8	7 D	
New Zealand	16	2 H	Peniel	6	2 B	Rahabeih, er	15	1 C	Saida	12	2 A	Sheba	1	5 E	
Nexib	5	11 C	Penuel	5	2 B	Rahmaneck	4	3 A	Saidlyeh	4	4 B	Sheba	2	5 D	
Nices	14	14 A	Penuel	6	2 B	Râm, B. er	15	2 A	St Anne's Church	15	3 A	Shechem	3	5 B	
Nicephorium	8	3 B	Penuel	7	3 D	Ram, er	19	2 C	St Anthony, Con- vent of	4	5 C	Shechem	5	2 B	
Nicomedia	14	4 A	Peraea, beyond	Jordan	11	2 B	Ramah	5	2 A	St Helena's Hos- pital	15	2 B	Shechem	7	3 D
Nicopolis	14	3 B	Perga	14	5 B	Ramah	5	2 C	St James, Arme- nian Convent of	15	2 C	Shechem	9	5 B	
Nikleh	4	3 B	Pergamos	14	5 C	Ramah	6	2 B	St James, Tomb of	15	3 B	Shechem	3	5 B	
Nile, r	4	4 C	Perisbon	8	5 C	Ramah	6	2 C	St John, Hospital	of	2 B	Shechem	5	2 B	
Nile, Mouths of the	4	4 A	Perizites	3	4 C	Ramah	13	3 A	of the Knights of	15	2 B	Shechem	6	2 B	
Nimirin	12	2 C	Perizites	5	2 B	Ramah	13	1 C	St John, Wilder- ness of	13	3 B	Shechem	7	3 D	
Nimirim?	5	2 C	Persabora	8	5 C	Ramath-Lehi	5	2 R	St Paul, Convent	of	5 D	Shechem	9	3 A	
Nimrod	1	5 C	Persia	16	8 D	Ramath Mizpeh	5	2 R	St Stephen's Gate	16	3 B	Sheleph	1	5 E	
Nimrud	8	5 C	Persian Gulf	1	6 D	Ramch	12	2 A	Sâlik	18	2 B	Shem and his De- scendants	1	10 E	
Nineveh	8	6 B	Persian Gulf	8	8 E	Râmâch el-Khulli	12	2 C	Sâlik	18	2 B				
Nineveh	8	5 A	Peru	16	4 F	Râmeh, er	12	2 B							
Ninus	8	5 A	Pessinus	14	5 B	Râmeh, er	12	2 B							

Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	Name.	Plate.	Indica- tion Figures.	
Shenir	3	5 A	Succoth	5	2 B	Tetrarchy of Arch- laus	11	2 C	Tyrrhenian Sea	14	1 B	Wady Suleim	15	4 A	
Shephelah, The	6	1 C	Succoth	6	2 B	Tetrarchy of Herod	11	2 B	— Suweideh	15	3 B	— Talid	15	3 B	
Sheräfat, esh-	13	3 C	Succoth?	3	3 D	Tetrarchy of Antipas	11	2 B	— Walch	15	3 C	— Zeidy	15	3 B	
Shibeen el Kom	4	4 B	Suez	4	5 C	Tetrarchy of Ly- sanias	11	2 A	— Zerka	15	2 B	Wanderings, The	4	6 C	
Shiloh	6	2 B	Suez Canal	4	5 B	Tetrarchy of	Philip	11	3 B	Warka	8	6 D	Warka	8	6 D
Shiloh	6	2 B	Suez, Gulf of	4	5 C	—	Teyasir	12	2 B	Watch House	15	3 C	Um er-Rumänn	15	3 C
Shimron	5	2 B	Sulkhad	15	3 B	—	Thapsacus	7	6 A	Water Course	15	4 C	Um es-Surab	15	3 B
Shinar	1	5 C	Sumeisat	8	3 A	—	Thapsacus	8	3 B	Water Gate	9	3 B	Um el-Kanattir	15	2 C
Shinar	2	6 B	Sunamein, es-	15	3 A	—	Thebez	5	2 B	Well	15	3 B	Um Lâkis	15	1 C
Shinar, Land of	8	6 C	Surafend, Old	15	2 A	—	Thesalonica	14	3 A	Well	15	3 C	Um Shaumer	4	6 D
Shinibin	4	4 A	Sur'ah, B	12	1 C	—	United States	15	4 C	Well	15	3 A	United States	15	4 C
Shobek, esh-	13	2 B	Sûr Bâhil	15	4 C	Third Captivity	6	2 C	Well of the			Upper City	9	2 B	
Shocoel	5	1 C	Sus	5	7 C	Third Captivity,	Judah	8	7 D	Apostles	15	4 B	Upper Pool	9	1 B
Shuka	15	1 C	Susa	8	7 C	Third Wall	9	3 A	Wells of Moses	15	2 E	Ur	8	7 D	
Shukk, esh-	12	2 B	Susiana	2	7 B	Third Wall	9	2 A	Wely Ambet	15	4 B	Urchoa	8	6 D	
Shunem	5	2 B	Susiana	8	8 D	Thrace	14	4 A	Wely Sheikh Bedr	15	3 B	Urtas	15	2 C	
Shunem	6	2 B	Suwaret cl-Kebir	15	3 A	Three Taverns	15	1 A	West Australia	16	10 G	Urumiyeh, L	8	6 A	
Shur, Wilderness	of	3	Suweidich	15	3 B	Throne of Moham-	Valleye Gate	9	2 B	West Indies	16	4 E	Vardan	15	2 B
Shushan	3	3 D	Sweden	16	7 B	Throne of	Valley Street	15	2 B	Wilderness, The	11	2 C	Vostani	4	4 C
Shushan	3	6 B	Sychar	5	2 B	Mohammed	Vancouver I	15	2 C	Wilderness, En-			Yafat	15	2 B
Shuster	8	3 C	Sychar	11	2 B	Thyatira	14	4 B	campment in the 10			Yâfa	15	1 B	
Shweikeh	12	2 C	Syracuse	2	3 B	Tiberias	11	2 B	Yakük	15	1 A	Syracuse	14	2 B	
Siddim, Vale of	3	5 C	Syracuse	15	2 B	Tiberias	15	1 B	Yalo	15	2 C	Tiberias, Sea of	15	1 B	
Sidon	1	9 B	Syria	5	5 B	Tiberias, Sea of	15	2 B	Yâmn	15	2 B	Tigranocerta?	8	4 A	
Sidon	1	9 B	Syria	5	3 A	Tigris,	8	6 B	Yarmuk, N	5	2 B	Tigris,	8	7 C	
Sidon	5	4 C	Syria	7	5 B	Tigris,	8	5 A	Yaron	15	2 A	Tigris,	8	6 B	
Sidon	7	3 C	Syria	8	2 B	Tih, Desert of et	4	6 C	Yâsr	15	2 C	Tomb of	15	2 B	
Sidon	11	2 B	Syrian Desert	7	6 C	Tima, B. el-	15	1 C	Yâzur	15	2 C	the Tomb of	15	2 C	
Sidon	14	6 C	Syrian Desert	8	3 B	Tinnath	5	4 C	Yebna	15	2 C	Vostani	4	4 C	
Sihor,	9	5 C				Tinnath	5	1 C	'Allan	15	1 B	'Allan	15	1 B	
Silla,	8	5 C				Tinnath	6	1 C	Anak Nazal	15	4 B	'Ary	15	3 B	
Siloam	13	4 B	Taanach	5	2 B	Tinnath	6	1 C	Beit Hanina	15	1 B	Beit Hanina	15	1 B	
Siloam	15	3 C	Taanach	6	2 B	Tinnath-serah	5	2 B	el Omeir	15	1 B	el Omeir	15	1 B	
Siloam, Pool of	13	4 D	Ta'anuk	15	2 B	Tinnath-serah	6	2 B	Ahmed	15	3 C	Ahmed	15	3 C	
Siloam, Pool of	15	3 D	Tabbath	5	2 B	Tineh	4	5 A	Ahmed	15	3 C	'Allan	15	1 B	
Siloam, Tower and			Taberah	3	4 F	Tipsah	7	6 A	Anak Nazal	15	4 B	Anak Nazal	15	4 B	
Pool of	9	3 C	Tabernacle, The	10	2 B	Tipsah	8	3 B	Abu			Aray	15	3 B	
Simeon	5	1 C	Tabighah, el-	12	2 B	Tirahn, I	4	7 E	Beit Hanina	15	1 B	Beit Hanina	15	1 B	
Sin	3	2 C	Tabighah, el-	13	1 A	Tirahn, Strait of	4	7 E	el Abyahd	15	1 D	el Abyahd	15	1 D	
Sin, Wilderness of	3	3 F	Tabor, mt	5	2 B	Tiras	1	3 B	el Amnas	15	1 B	el Amnas	15	1 B	
Sinai, mt	2	5 C	Tabor, mt	6	2 B	Tiraz	5	2 B	el Anud	15	1 A	el Anud	15	1 A	
Sinai, mt	3	1 F	Tabor, mt	11	2 B	Tiraz	6	2 B	el Arabah	6	2 B	el Arabah	6	2 B	
Sinai, mt	3	2 F	Tabriz	8	7 A	Tiraz	7	3 D	el Arish	4	6 B	Arish	4	6 B	
Sinai, Peninsula of	4	6 C	Tadmor	7	6 B	Tob	7	5 C	el Fejaz	15	1 C	Fejaz	15	1 C	
Sinai, Wilderness	of	3	Tahpanites	3	2 D	Togarmah	1	5 C	el Fikreh	15	2 D	Fikreh	15	2 D	
Singara	8	4 F	Tahpanites	3	2 D	Togarmah	2	6 B	el Ghâr	15	3 B	Ghâr	15	3 B	
Singaras, Mons	8	4 A	Taktî-i-Suleiman	8	7 A	Tomb of Jehosha-	Tomb of St James	15	3 B	el Hamâra	15	1 B	Hamâra	15	1 B
Sinites	1	9 A	Tamar?	5	2 C	Tomphat & Absalom	15	3 B	el Jeib	15	4 C	Kâdh	15	4 C	
Sinjar	8	4 A	Tanis	4	4 A	Tomb of the Fuller	9	3 A	el Liwa	15	3 A	Liwa	15	3 A	
Sion	3	5 A	Tanitic Mouth	4	5 A	Tomb of the High	Priest John	9	2 B	el Ward	15	1 C	Ward	15	1 C
Sippara	8	6 C	Tanta	4	4 B	Tombs of the	Tombs of Zech-	15	3 B	Enkeileh	15	2 C	Enkeileh	15	2 C
Sippara	8	6 C	Tantura	15	1 B	Kings	15	4 B	er-Rababi	15	1 D	Rababi	15	1 D	
Sironis, L	4	6 A	Tauquis	15	10 D	Tombs of the	Tombs of	15	2 A	er-Rahib	15	2 C	Rahib	15	2 C
Sironis	3	5 A	Tappuah	5	2 B	Prophets	15	4 B	er-Rahib	15	4 C	Rahib	15	4 C	
Site of the Sermon	on the Mount	13	Tappuah	6	2 B	Tophet	9	3 C	er-Rubu-	15	1 D	Rubu-	15	1 D	
Sittace	8	6 C	Tareeh	4	3 B	Tor, el	4	6 D	dhev	15	1 A	Zelah	15	3 C	
Sittace	8	6 C	Taricheae	15	2 C	Tower of Babel	8	6 C	esh Shair	15	2 B	Zemarites	1	10 A	
Smyrna	14	4 B	Tarishish	1	4 C	Tower of the Fur-	Tower that lieth	9	2 B	esh-Sheraf	15	1 D	Zephath	15	4 D
Soco	5	2 C	Tarishish, Sea of	1	3 C	naces	out	9	3 B	es-Selam	15	4 A	Zephath	15	4 D
Soco	6	2 C	Tartessus	9	1 B	Tubal	1	4 B	es-Sni	15	1 C	Zer'âl	15	1 C	
Sôlam	15	2 B	Tasmania	15	11 H	Tubariyeh	15	1 B	es-Somar	15	3 A	Zeugma	8	2 A	
Solomon, Domi-	7		Taurus, mts	14	5 B	Tubariyeh	15	1 B	es-Sunt	15	1 C	Zib, ex-	15	2 A	
Solomon's King-	dom, Boundary	8	Tavra	14	5 A	Tubas	15	2 B	es-Sûrâ	15	1 C	Zidon	6	5 A	
Solomon's King-	dom, Eastern		Tefiuh	15	2 C	Tubukat Fahil	15	2 B	ez Zerka	15	1 C	Zif, T.	15	2 C	
Solomon's Limit	6	3 D	Tekoa	5	2 C	Tufileh, et.	15	2 D	Main	15	2 C	Ziklag	6	7 A	
Solomon's Palace	9	3 D	Tekoa	15	2 C	Tuleil el Ful	15	4 A	Farâ	15	1 C	Ziklag	6	1 C	
Solomon's Pool	9	3 C	Tell 'Ashtereh	15	3 B	Tullidzah	15	2 B	Feiran	15	6 D	Ziklag	6	1 C	
Solomon's Pools,			Tell Ar'd	4	3 B	Tubariyeh	15	1 B	Ghurundel	15	5 C	Ziklag	7	2 C	
Aqueduct from	15	1 D	Tell Basta	4	3 B	Tubariyeh, Bahr	15	2 B	Ghuzech	15	5 C	Zin, Wilderness of	3	5 D	
Solomon's Stables	9	3 B	Tell Dothan	15	4 B	Troas	15	4 B	Hebran	4	6 D	Zin, Wilderness of	7	3 C	
Solomon's Stables	15	3 C	Tell el Her	4	5 B	Tubal	1	4 B	Jehoshaphat	3	4 B	Zion	7	3 C	
Solomon's Temple,	Plan of	10	Tell el-Jalûdy	15	2 B	Tubariyeh	15	2 B	Jehoshaphat	15	4 B	Zion	9	3 C	
Solomon's Throne	15	3 B	Tell el-Kady	15	2 A	Tubariyeh, Bahr	15	2 B	Ziph	5	2 C	Ziph	5	2 C	
South America	16	11 G	Tell el-Lukiyyeh	15	1 C	Tûbas	15	2 B	Kanâh	15	2 B	Ziph	6	2 C	
South Country	5	3 A	Tell el-Milh	15	1 C	Tubukat Fahil	15	2 B	Karak	15	2 A	Zittah	4	4 C	
South Country	6	1 D	Tell el-Temâ	9	6 C	Tufileh, et.	15	2 D	Kerazeh	15	2 A	Zittah, Cliff of	6	4 C	
Spain	2	1 A	Temple	9	3 B	Tuleil el Ful	15	4 A	Khabera	15	1 C	Zoan	3	2 C	
Spain	16	6 C	Temple of Solo-	10	10	Tullidzah	15	2 B	Kunawât	15	3 B	Zoar	6	1 C	
Spasini Charax	8	8 D	mon, Plan of	10	10	Turkestan	16	9 C	Melaħa	15	1 C	Zoar	6	1 C	
Stone Zoheleth,	The, ?	9	3 B	Temple Street	15	2 B	Turkey	16	8 C	Môjib	15	2 C	Zobah	6	5 A
Stony Desert	15	3 A	Tempsah, L.	4	5 B	Turkish Barracks	15	1 C	Mureh	15	1 D	Zobah	7	4 C	
Stork's Tower	15	3 A	Teranîth	4	3 B	Turks	15	2 B	Najemy	15	4 A	Zoheleth ? The			
Struthius? Pool	9	3 A	Teredob	8	7 D	Tyre	6	2 A	Ruaby	15	4 B	Stone	9	3 B	
Succoth	3	5 B	Tesi'l	15	2 B	Tyre	6	2 A	Rukad	15	3 B	Zorah	5	1 C	
						Tyre	7	3 C	Sebâna	15	1 B	Zorah	6	1 C	
						Tyre	11	2 A	Simsim	15	1 C	Zuph	5	1 B	
						Tyre	14	6 C	Sitty Mar-	15	3 C	Zurka, N.	15	3 B	
						Tyropœcon Valley	9	3 C	yam	15	3 C	Zuzims	3	6 B	

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REV. A. R. FAUSSET, A. M., YORK, ENGLAND; AND THE REV. DAVID BROWN, D. D.,
PROFESSOR OF THEOLOGY, ABERDEEN, SCOTLAND:

Also the Practical and Devotional Portions of the

COMMENTARIES OF HENRY AND SCOTT:
TOGETHER WITH THE ENTIRE TEXT OF THE OLD AND NEW TESTAMENTS,

EACH PAGE CONTAINING PARALLEL PASSAGES PRINTED AT LENGTH; THE INTRODUCTORY PORTION EMBRACING A LARGE AMOUNT OF HISTORICAL
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